

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

END OF A LEGISLATIVE IMPOSTURE.

WE are thankful to say that the great hypocritical measure of the session has received its deserts. Virtually, if not absolutely, the Government Burials Bill, in its present form, was on Monday night kicked out of the House of Lords with contumely; and that assembly, so ready on ordinary occasions to follow with docility the lead of a Tory Government, administered a rebuke to its authors, all the more severe because it was deliberate. More than a month ago, when the clause proposed by the Earl of Harrowby for an equitable settlement of this long-standing grievance led to a "tie"—102 votes on either side—Ministers had a fair chance of dropping their illusive measure, which was a perfect illustration of Charles Dickens's "How not to do it," and of adopting, with the ready concurrence of their lordships, the only reasonable and effectual remedy. They refused to listen to the wise counsels of their own moderate supporters, endorsed by the Archbishop of Canterbury. On Monday night the bill came up on the report, minus the seventy-fourth, or silent clause, which had been indignantly scouted by Nonconformists, and with such verbal alterations as had become necessary, and which the Duke of Richmond had previously announced were in no sense important. Once again Lord Harrowby moved his clause, and this time with signal success. It was carried, after a very short debate, by 127 to 111 votes, after which the President of the Council stated that he would consult his colleagues as to the course which the Government would take, and the further consideration of the bill was postponed till Monday next.

Probably their decision has already been taken. This may be inferred from the unyielding attitude of the Duke of Richmond throughout, as well as from the extreme difficulty of grafting on a bill of some eighty-eight clauses, designed for one specific purpose, a new clause which has another object in view. Lord Harrowby would, without trouble or expense, utilise existing churchyards; the aim of the Government bill is to create new and superfluous burial-grounds in order to preserve the clerical monopoly. How could these diverse objects be harmonised in the Government bill? There is a further consideration that would have great weight with the Cabinet, especially if its members happen to be divided on the

subject. Since the bill was in committee, the Church Defence Institution has been actively engaged in arousing the fears of the clergy, and with such effect that no less than 12,385* have signed the following declaration:—

1. That we consider the churchyards (subject to the legal rights of the parishioners to interment) to be the property of the Church of England.

2. That we are opposed to any legislation which shall permit persons not ministers of that Church to claim as of right to officiate in our churchyards, and to use forms and ceremonies therein which are not sanctioned by the English Church.

Although laymen in general, and all Nonconformists, would contest the property claim here advanced, and would contend that the churchyards belong to the parish, such is not the view of the Duke of Richmond, who, with remarkable naïveté complained that, if Lord Harrowby's amendment were carried, "the Church of England would be the only body in the world who could not set apart a portion of ground for the burial of those who professed the same creed, without having others of a different creed, and possibly of a different religion, buried there." As in the case of the Scotch Patronage Bill, his grace, when he finds it convenient, assumes that an Established Church has all the independent rights of a Free Church. We are not surprised that a Tory Government should be more alive to the vested interests of their faithful political allies, the clergy of the Church of England, than to the equitable demands of Nonconformists. What has been done in respect to the Scotch Church is being repeated in England. The heads of the Establishment have the wisdom to recognise the necessity of a timely compromise. The mass of the clergy refuse all concession. Rather than yield the right of the burial of parishioners in parish churchyards "with such Christian and orderly religious services as the person having charge of the funeral may think fit, or without any religious service," they are ready to set themselves in opposition to the Primate and a majority of the House of Lords, and have obliged the Government to do the same. The utmost efforts of the Liberation Society can hardly be so effectual in showing the political perils of an ecclesiastical Establishment as this remarkable spectacle of clerical intolerance and obstructiveness. This is, however, only an extreme illustration of clerical fatuity. During the last half-century the Established clergy have in the main been the persistent enemies of all reforms, political and ecclesiastical. Now that it is found that they are able to bend the Government to their will, in teeth of an adverse House of Lords, the nation will not be slow to discover that a State Church is something more than a theoretical evil, and that disestablishment is the only adequate remedy for so grave an anomaly.

By a clear and deliberate majority the most Conservative branch of the Legislature has decided against the clerical monopoly of the churchyards. It is very rare indeed for the peers and the clergy to be at issue. When it does occur the public in general would be inclined to say "so much the worse for the clergy." It is almost superfluous to speculate as to who will ultimately prevail. "It is impossible not to feel," remarks the *Pall Mall Gazette*, "that the deliberate decision of the House of Lords is practically decisive of the

* The actual number of signatures up to Monday is stated to have been 11,345, and more than a thousand are reported to have since been added.

question at issue. It is not probable that Conservatism and Churchmanship in the House of Commons will be permanently able to defend a position which Conservatism and Churchmanship in the House of Lords has now definitely abandoned. If the Government Bill is now withdrawn, the success of Mr. Osborne Morgan's bill becomes a mere question of time." If this be a true view of the case—if the clause carried by Lord Harrowby in the Upper House is to be the *minimum* of future demands—the clergy have gained nothing but a short respite by their obstinacy, and have lost a golden opportunity of gracefully yielding an inevitable concession. It is not many weeks since the Archbishop of Canterbury warned them that "it would be dangerous to the Church of England to keep the question open." We assume that it *will* be kept open, thanks to the intervention of the Church Defence Institution. Lord Beaconsfield's Cabinet has zealously, but not wisely, supported clerical claims on both sides of the Tweed. In Scotland it has led to a formidable movement for disestablishment. In England the Government and their clerical allies have become the best friends of the Liberation Society.

On questions of this kind there is no going back. For a whole generation the Burials grievance has been the subject of legislative discussion. All possible remedies have been proposed, and have failed. The only practicable one, as well as the simplest, is that which has been suggested year after year by Mr. Osborne Morgan in the House of Commons. The House of Lords has devoted itself to the subject with precisely the same result. Prelates and peers alike can find no adequate solution but that of the hon. member for Denbighshire, and a majority of their lordships have now ratified it with their vote. "Such a verdict," says the *Times*, "is finally decisive of the issue." This virtual triumph is due no less to the bold action and skilful management of Lord Granville and his Liberal colleagues in the Upper House, than to the goodness of the cause they have taken in hand. They have found a decisive policy to be the most successful. When it is in the power of the Liberal leaders to inflict a signal defeat on a Tory Government in the hereditary Chamber, which has heretofore been the Conservative stronghold, the time cannot be far distant when their principles and party will be in the ascendant in the representative assembly. If the recent debates and divisions in the Upper House have not led to an immediate settlement of the Burials Question they have given a decided impulse to the Liberal cause.

THE POWER OF DISPENSATION.

AFTER tragedy farce. On Sunday, May 27th, the Rev. C. J. Ridsdale posed in an attitude of expectant martyrdom. Arrayed in all the beautiful garments so dear to the priestly heart, he dared the minions of the law to come on and do their worst. But Sunday, June 10th, found the martyr in a more prudent frame of mind. Cope, chasuble, and alb were exchanged for the decent and modest surplice; the candles stood unlighted on the altar; the wine of the communion was unreduced by water; and, altogether, St. Peter's, Folkestone, with the exception that the congregation saw rather more of the back of their minister than is usual,

assumed very much the appearance of a Protestant place of worship. What had produced the wondrous change? The explanation was given in an address to the congregation. This explanation would have been much more intelligible in the twelfth or thirteenth century than in the nineteenth. Mr. Ridsdale, it appeared, had received a dispensation from the archbishop; and not only so, but he had been commanded on his ecclesiastical allegiance to make use of this dispensation and to abstain from obeying the law of the Church, in order that he might obey the law of the State. The story is a curious one, and is perhaps worth recalling.

The Archbishop of Canterbury, on his way to Scotland, beguiled the tedium of the journey, as humbler mortals often do, by reading the newspapers of the day. In the *Standard* he found the report of Mr. Ridsdale's announcement of martyrdom, containing his declaration that nothing in heaven or earth should move him except some properly-authenticated ecclesiastical direction. Now, the archbishop, though a Scotchman, is evidently not without a sense of humour, and it occurred to him, being Mr. Ridsdale's diocesan, that by fooling this reverent enthusiast to the top of his bent, he might find a way out of a very awkward complication. He accordingly wrote a letter, in which a kindly irony is arrayed in a garb of solemnity and tenderness. "Making full allowance for your scruples of conscience," he says, "I am quite willing to take upon myself the whole responsibility, as entrusted with the spiritual supervision of the diocese in which you serve." And he goes on to lay his episcopal commands upon the over-valiant clergyman, that he shall not, under any circumstances, wear chasuble and alb at the administration of the Holy Communion, and that he shall in other respects abstain from doing the things objected to by the Supreme Court of Appeal. "I feel confident," he continues, "that by paying a ready obedience to this my episcopal admonition you will place yourself in a much more satisfactory position in the sight of the whole Church; that your own people will appreciate your dutiful obedience, and that your labours amongst them will be more likely to be blest by Almighty God than you could hope they would be if you acted on your own judgment against the command of the bishop set over you in the Lord." Observe that there is no reference whatever to Mr. Ridsdale's duty to obey the law; no mention of the obnoxious Court of Appeal. The whole question is discussed as one between Mr. Ridsdale's conscience on the one hand, and the separate and independent spiritual authority of the Church on the other. We can easily understand the terms of profuse gratitude in which Mr. Ridsdale replies. The archbishop's sense of the humour of the situation had betrayed him into an indiscretion of which the Ritualist, with the shrewdness inseparable from priestcraft, proceeded at once to make the most, for his own purposes, and those of his party. Those who think to manage lunatics by humouring their fancies, often find there is a method in the madness of their patients, which proceeds rapidly to logical but inconvenient consequences. We have no desire to press the comparison unpolitely, but if we mistake not, the results in the present instance afford a fair parallel.

Mr. Ridsdale was, of course, anxious to show that Ritualists had been unjustly slandered when charged with hypocrisy in their professions of obedience to canonical authority. Only canonical authority must be exercised according to approved canonical methods. The proper plan was for the archbishop, by the exercise of his episcopal prerogative, to grant the perplexed clergyman a dispensation from obedience to what he understood to be the commands of the Church. Even such a dispensation, however, could not be unlimited; but Mr. Ridsdale was quite prepared to accept it, if formally or publicly given, "until Convocation should see fit to take the whole matter of the Ornaments Rubric into consideration." The archbishop, not to be outdone in politeness,

readily walks into the trap thus adroitly laid for him, and in a second letter writes as follows:—"I am quite ready to satisfy your conscience in this matter, and do hereby grant you a complete dispensation from the obligation under which you believe yourself to lie." If Mr. Ridsdale's ecclesiastical propriety allowed his mind to wander to so improper an example, he must surely have bethought himself of Cromwell's words at Dunbar, when the enemy kindly moved down to the ground selected by himself: "the Lord hath delivered them into our hands." He quickly acknowledged the receipt of "a complete dispensation," together with a command to act upon it. To this command he promised obedience; but his previous reference to the authority of Convocation was now prudently guarded by a declaration that he should find it impossible to wait indefinitely for a decision of that reverend body, and that "if the opportunity for Convocation to deliberate passed without the question being solved, he felt he should not be justified in using the dispensation any longer." What the archbishop may think such a promise worth it is not for us to judge; but to the Ritualist clergyman the archbishop's formal and public use of his dispensing power had all the mysterious preciousness of a "Jew's eye." Not without an air of triumph he announced to his congregation that their diocesan had at last spoken, and, moreover, had spoken in a manner that commanded attention. "He has spoken," says this worldly-wise enthusiast, "not as the mouthpiece of the State courts, but as having a responsibility and authority independent of the State. . . . at the same time relieving me from the obligation of the rubric, as I understand it, by granting me a complete and formal dispensation." This obsequiously obedient clergyman then proceeded to improve the occasion by a disquisition on the imprudence of which the archbishop had been guilty. "It is not for me to say to the archbishop that such dispensations are very dangerous, and we do not know what they may grow to. . . . He says he takes the responsibility of this dispensation, and he certainly is not answerable to me or to any person, but only to that Synod from whose laws he dispenses me, that is, the Convocation of the province of Canterbury."

The old story of the Roman augurs comes involuntarily to mind. Each of these most reverend and reverend correspondents is laughing in his sleeve at the other. But, as the French proverb says, he laughs best who laughs last; and that advantage, whatever it may be worth, in the present instance, clearly remains with Mr. Ridsdale. The archbishop does not believe in the dispensing power, and the clergyman does not believe that he believes it. But the latter makes the archbishop exercise it nevertheless, and then he turns round triumphantly and says:—behold an archbishop acknowledging a responsibility and claiming an authority independent of the State! For the fun of the thing let us obey him as long as we find it convenient. But though it is not for Mr. Ridsdale to say to the archbishop—that such dispensations are very dangerous or that we do not know what they may grow to, we, who are born members of the National Church against our will, may crave leave to have our say in the matter. The archbishop has distinctly humoured a clergyman in his scruple about obeying the mandate of a national court of which the archbishop himself is a member. A power of dispensation to secure obedience implies at least the power of refusing such a dispensation, and of thereby encouraging disobedience. What if some Ritualistic bishop were to exercise the latter?

THE CHURCH ASSOCIATION AND THE RITUALISTS.

Although this Church organisation considers that the highest courts of law have given decisions in their favour on some forty-nine points, and Canon Ryle regards the Association as having, by its action, saved the Church of England, its supporters are not, it appears, going to lay down their arms.

The Association is to be maintained in full force, though it does not propose to enter upon fresh prosecutions. It intends to appeal to the bishops to give effect to recent decisions, such as the Ridsdale judgment, and also to give counsel to "aggrieved parishioners" who desire to obtain a legal remedy. Further, it has been resolved to continue to oppose all Romanising proceedings by means of the press, and to resist all efforts to alter the constitution of the Supreme Court in ecclesiastical matters and to recognise Convocation as "the living voice" of the Church. These several points were dwelt upon at length at the recent conference, especially in the speech of Canon Ryle, who considers there is quite as much need to fight the battle of the Reformation as there was twelve years ago. The rev. gentleman, it will be seen, speaks with some despondency of the ultimate result, as though the adherents of Sacerdotalism in the Church were as strong as ever—which no doubt is the case. Those who believe that there will now be a long truce to ecclesiastical conflict in the Established Church are likely to be mistaken.

WESLEYAN LAY REPRESENTATION.

(From a Correspondent.)

Both the *Watchman* and the *Recorder* of last week give unusually full accounts of the meetings of the Committee on Lay Representation. It was time they did a little more in the way of publicity. Some of the laymen and ministers had become dissatisfied with the scant information which they could get from their own papers, and had begun to ask, What is the use of having denominational journals if they give you no denominational information?

The Wesleyans have had a good many meetings about lay representation, though we have no disposition to say they have had too many. They have done quite right in determining to thrash out the whole question. The determination has been faithfully carried out, and there are very few questions now left which have not been much considered and almost exhaustively discussed.

The essential principle of lay representation has been left over, strange to say, to the very last. Whether the committee have been unwilling or afraid to face it, or whether it has been delayed in the hope that the principle of lay representation would be determined by the settlement of other principles we have no means of knowing. Judging from the report in the *Recorder*, it is very evident that the time has come when the difficulty must be faced, and we sincerely wish the Wesleyans well through it. These are not times in which Methodist strength should be wasted in disturbance and division. Its power is needed for the salvation of men, to save the Protestantism of the country, and for the moral order and the religious welfare of the nation. The best thing the Wesleyans can do for their unity and influence is to settle the basis of their representation on a broad and generous foundation; and whatever difficulties they have—and must have—in the adjustment of an old system to a new order of things, they must go a long way further than Dr. Punshon's resolution goes. The resolution referred to is as follows:—"For the present the election of the remaining representatives to the Conference shall be by ballot after nomination in the district meetings. If the circuit stewards of any circuit, or either of them, shall at the March Quarterly Meeting declare inability or unwillingness to attend the district meeting, the quarterly meeting of that circuit shall be empowered to elect a representative or representatives from amongst its members to supply the vacancy so created." It appears, from the report that, after Dr. Punshon's resolution was passed, Mr. Fowler called the system of lay representation a "sham," and said he would rather go on with the old committees of review than accept it. We are not surprised that Mr. Fowler should speak so strongly. He doubtless had regard to the public position of Methodism, as well as to the acceptance of the plan by its own people. We do not say that the Wesleyans should legislate for the public at the expense of their own convictions, but knowing as we do what is thought of their system in many quarters, we are obliged to say, and we do it with regret, that Mr. Fowler's words were not at all too strong. The non-Wesleyan part of the nation will certainly be of Mr. Fowler's opinion if Dr. Punshon's resolution becomes the permanent law. The Wesleyans may find the principle of nomination essential to the local application of the Connexional principle. With that we have nothing to do. But guard the nomination principle as they may, it is a thousand pities that they should

force it needlessly into new ground, and damage the Connexional principle itself by thus pushing it to excess. It is idle for the Wesleyans to talk about circuit representation and free and independent election if the two circuit stewards are to be the only representatives. If Dr. Punshon's resolution is persisted in it must cause, —and, if we know anything of human nature, it will cause,—serious disturbance and ever-growing dissatisfaction. Why, according to its terms, there will actually be no representative elected as such unless one of the circuit stewards is unable or unwilling to attend the district meeting. This is making representation depend not upon a principle but upon an accident, and if the Wesleyans cannot make a better arrangement than that which provides that some circuits may accidentally be represented, they had better have let lay representation alone. The minority against the resolution is too powerful to be ignored. A resolution that only one circuit steward should be *ex officio* an representative was only lost by 33 votes against 31.

Rather than accept Dr. Rigg's motion, Dr. Punshon said he would give up the junior steward; and it is very evident that one of the circuit stewards will have to give way. Whatever other plan may be adopted, it is very evident that for both the circuit stewards to be representatives by virtue of their office is unreasonable, and will be stoutly resisted.

We cannot bring our minds to look upon Dr. Punshon as an obstructionist. He puts into his tentative resolution the words, "for the present," which plainly proves that he is feeling his way. In fact, the whole committee seems to have been feeling its way, for their final resolution asked the Conference to revise the plan and then put it into operation. No doubt the revision will take place, and in some way or other it will be arranged for the circuits to elect at least one representative by ballot after nomination.

THE GOVERNMENT BURIALS BILL.

In the House of Lords on Monday, on the report of the amendments to the Burials Bill being taken into consideration, the Archbishop of York proposed a new clause after Clause 73 providing that no incumbent or curate of the Church of England, after the passing of the Act, should be liable to any penalty for refusing or omitting to perform the Burial Service of the Church at the funeral of any deceased person, if it could be shown that he acted under a reasonable belief that grave scandal and offence would be occasioned to the parishioners by the use of the said service. The Duke of Richmond and Gordon opposed the clause, which, he said, might have the effect of depriving, in agricultural districts, an agricultural labourer of the means of burying the corpse of a relative. The Archbishop of Canterbury gave his support to the clause, thinking that for a person dying in the commission of notorious crime a silent funeral would be a proper mode of interment. A short discussion ensued, in the course of which Lord Beaconsfield said that the matter, which involved the whole question of ecclesiastical discipline, could not be properly dealt with by the casual proposal of a new clause. On a division, the clause was negatived by 146 to 89.

On the motion of the Duke of Richmond, a new clause was agreed to enabling a landowner to give land for a burial ground.

The Earl of Harrowby next moved the insertion of the following new clause:—

When the relative or friend having charge of the funeral of a person dying in any parish, or having had a right of interment in any parish, shall signify in writing to the incumbent of such parish, or to the curate in charge of the same, that it is his desire that the burial of the said person shall take place without the burial service of the Church of England, the said relative or person shall thereupon be at liberty to inter the deceased with such Christian and orderly religious services at the grave as he may think fit, or without any religious service; provided that all regulations as to the position and making of the grave which would be in force in the case of a person interred with the service of the Church of England shall be in force as to such interment; provided further, that notice of the time when it is the wish of the relatives or other persons as aforesaid to conduct the said interment shall be given to the incumbent or curate in charge at latest some time the day before. Provided, further, that the said interment shall not take place at the time of or within half an hour before or after any service in the church, or of any funeral already appointed in the churchyard. If any person shall in any churchyard use any observance or ceremony, or deliver any address not permitted by this Act or otherwise by any lawful authority, or be guilty of any disorderly conduct, or conduct calculated to provoke a breach of the peace, or shall under colour of any religious observance or otherwise in any churchyard wilfully endeavour to bring into contempt or obloquy the Christian religion, or the belief or worship

of any Church or denominations of Christians, or the ministers or any minister of any such Church or denomination, he shall be guilty of a misdemeanour.

The noble earl said that after the conclusion at which the House arrived on the last occasion when this bill was under discussion, he should not have brought this question forward again but for the fact that several noble lords had expressed their regret at not having then been able to record their votes on the proposal. Without repeating his arguments, he would simply say that, in his opinion, the adoption of his clause at a time when the English Church was in the zenith of its power would be an act of grace and kindness towards the Nonconformist section of the community. (Hear, hear.)

The Duke of Richmond and Gordon, in opposing the clause, contended that the grievance complained of was a small one, that it applied to a very limited section of the community, and that it was constantly diminishing. Furthermore, if the clause was adopted it would have the effect of placing the Church of England in the position of being the only religious body in the country which could not have a ground for the interment exclusively of members of its own communion. There were several difficulties in the way of the clause proposed. In the first place, Nonconformists had, since the abolition of Church-rates, been freed from responsibility to contribute for the maintenance of churchyards, yet the proposal of the noble earl would leave them free to use those churchyards for the burial of their dead. Again, he would ask whether in case the minister of any Nonconformist body declined to perform the burial service over any member of his congregation, the clergyman attached to the church should be compelled to perform the service. These were difficulties with which the noble earl should have dealt if he wished his clause to pass. (Hear, hear.)

Earl Granville reminded the noble duke that the maintenance of the churchyards by Dissenters was entirely voluntary. If, however, the clause were adopted, and the noble duke proposed an additional rate for the imposition of a common rate upon all for the maintenance of the churchyard, such a clause should have his support. With respect to the other objection of the noble duke, it should be remembered that a clergyman was now under an obligation to bury a Dissenter if called upon by his relatives to do so.

Earl Nelson observed that the opinion of the clergy on the subject of the clause had been taken, and it appeared that no fewer than 11,500 had signed a declaration against it. There was, it was true, a proviso at the end of the clause to prevent scandals, but as there was no prosecutor, he feared the proviso would have very little effect. For his part, he believed that if the bill passed the landed proprietors of England, being enabled to do so, would by making grants of land remove whatever grievance now existed.

The Marquis of Bristol was understood to support the clause.

Lord Dynevor, in supporting the clause, said he had received a letter from a clergyman of the Church, in which he said that, but for Dissenters, Wales would be a heathen country, and adding that he regarded them as brethren, and that they had a right to perform a religious service over their dead in the parish churchyard. He hoped their lordships would agree to the clause.

Their lordships divided—

Contents (for the clause) ... 127
Non-contents (against it) ... 111

Majority against the Government —16

The announcement of the numbers was received with loud cheering from the Opposition benches.

The Duke of Richmond: After the division which has now been taken upon the clause moved by the noble earl, I shall ask your lordships to adjourn the further consideration of this measure until this day week, in order that I may consult my colleagues as to the course we shall take.

The following sketch of the debate by the London correspondent of the *Leeds Mercury* will be read with interest:—

This was no surprise division or snatch victory, but one of the most deliberate trials of strength or of opinion which has ever taken place in the Upper House. Both sides had prepared for the conflict. A strong whip had been issued both by the friends and foes of the Burials Bill, and even the Duke of Marlborough, who was present, appears to have come over from Dublin to strengthen the Government by his vote. The result of all these efforts was a muster of Peers such as we seldom witness, and such certainly as we have not witnessed this session. The two archbishops and fourteen of the bishops were in their places, and anyone looking down upon the aristocratic arena could not fail to be struck by the extraordinary assemblage of Conservative Peers, which seemed to augur ill for the fate of any amendment to which the Ministry will be opposed. There were patches of the red morocco benches visible on the Liberal side of the House indicating the relative paucity of the Liberal members, and how likely it seemed to be that in a division the Liberal balance would fly up and kick the beam. The event, as I have said, turned out very different from the anticipation, chiefly through the defection of Conservative Peers, some of whom left the House without voting, and some of whom voted against the Government. The bill came up for consideration on report, on which occasion it is of course quite competent to introduce amendments into it. A great number of verbal and minor amendments had been given notice of by the Duke of Richmond, and were duly carried; but the two great amendments were those of Lord Harrowby and of the Archbishop of York, both being the amendments which they had respectively moved when the bill was passing in Committee. The Archbishop's

clause, as may be remembered, was to give clergymen power to refuse to read the service over persons of immoral life. The consequence of putting this power in the discretion of clergymen, the danger of its leading to post-mortem examinations into a man's morals; in fact, the scandals and questions it would give rise to, where clergymen were either extremely bigoted and narrow, or extremely sensitive and conscientious, were duly pointed out by the Government, and the clause was, as on the former occasion, accordingly negatived without a division. To-night the Archbishop, however, pressed it to a division. The Lord Chancellor, who had ridiculed the clause before, again strongly opposed it, though he admitted there was some grievance. Thereupon Lord Granville asked whether Government would take up the clause, with the view of getting rid of the grievance. But Lord Beaconsfield replied that it was a matter of Church discipline, and therefore a question for the clergy themselves. The speeches were short and the debate conversational, the subject having been exhausted in committee, and the Lords, unlike the Commons, never wasting time in repetitions. The Earl of Harrowby's clause came next, but in this case, also, there was little speaking, and great impatience to divide. The Duke of Richmond simply opposed it, and Earl Nelson spoke against it, after which the bishops became clamorous for a division. The Marquis of Bristol spoke in favour of the clause, so far as he could be understood; on his sitting down, Lord Dynevor rose amidst tremendous shouts of "divide." Two peers beside him seized him by the coat tails and pulled him back into his seat—a circumstance more like what we are accustomed to in the Commons than in that grave and orderly assembly, whose members are generally supposed to breathe an atmosphere too serene and elevated for such an abrupt method of extinguishing a speaker. This little incident was attended with bursts of laughter; but Lord Dynevor shook off the kindly intentioned mentors behind him, got up once more from his seat, and delivered his speech. Their lordships would not stand any further talk, and at last the division came. When the tellers of the Government made their appearance first, it was known that the Government had been defeated, and when the majority of sixteen was read out against them, the cheering was extraordinary and could be heard in the rooms adjoining the Chamber. The Archbishop of Canterbury voted against the Government, as did also the Bishops of Exeter, St. Asaph, and Oxford. The Archbishop of York walked out of the House without voting. The Bishops of Winchester and Gloucester and Bristol tried to get out, so as to elude voting, but they were too late, and found the doors locked according to the usual rule. There therefore returned, and took up their position on the steps of the Throne, which is supposed to be out of the House, and accordingly did not vote. The Roman Catholic peers—such as Lord Emly, Lord O'Hagan, and the Marquis of Ripon—also took up a position on the steps of the Throne, and did not vote. In the pause which followed, during which the House waited to hear what the Government had now to say in the new situation which their defeat had created, the Duke of Richmond rose and asked their lordships to postpone the further consideration of the bill for a week, that the Government might have time to deliberate upon a course of action. To this there was no opposition, and the business being practically over their lordships flocked out of the House.

The Bishop of Carlisle has given notice, in the event of the amendment of the Earl of Harrowby being carried, to move to insert the following new clause:—

The right of using in a churchyard any service and observance other than the burial service of the Church of England, or such service as may be used under this Act by a minister of the Church of England, shall not be given to any person under this Act unless the deceased person had no right of interment elsewhere than in such churchyard.

THE DIVISION LIST.

The following peers (127) voted in favour of Lord Harrowby's clause:—

ARCHBISHOP.	VISCOUNTS.	DORMER
Canterbury	Bangor	Elgin (E. Elgin and Kinardine)
	Cardwell	Emly
	Everaley	Fitchardings
	Falmouth	Grinstead (E. Ennis-killen)
	Halifax	Gwydir
	Leinster (D. Leinster)	Hammond
	Lifford	Hammer
	Powerscourt	Hart (H. Listowel)
		Hatherley
		Houghton
		Kennmare (E. Kenmare)
		Kerry (E. Dunraven and Mount Earl)
		Lawrence
		Leigh
		Lytelton
		Lyveden
		Moncreiff
		Monson (Teller)
		Mont Eagle (M. Sligo)
		Boyle (E. Cork and Mostyn)
		Orrery (Teller)
		O'Hagan
		Breadalbane (E. of Oxford (E. Blair)
		Breadalbane
		Pensance
		Brodrick (V. Mid-dleton)
		Ribblesdale
		Robertson
		Brougham and Vaux
		Romilly
		Rosebery (E. Rosebery)
		Camoyas
		Carlingford
		Carlington
		Castlemaine
		Churchill
		Clermont
		Clifford of Chudleigh
		Clonbrock
		Coleridge
		Congleton
		Cottesloe
		Crewe
		Crofton
		Delamere
		De L'Isle and Dudley
		Ventry
		Verdon
		De Mauley
		Waverley
		Dynevor
		Wolverton
		Dorchester
		Wrottesley

It appears from the above that the Primate and three bishops supported Lord Harrowby. His clause was opposed by eight bishops, viz.:—Bangor, Carlisle, Chichester, Ely, Hereford, Lichfield, Llandaff, St. Albans. The Archbishop of York and the Bishop of London left the House before the vote was taken. The Bishops of Winchester and Gloucester were in the House (on the steps of the Throne), but did not vote. The absentees included the Bishops of Lincoln and Peterborough (who have always opposed any change in the law), Norwich (who last week spoke strongly against the principle of the clause), Bath and Wells (who has published a pastoral against it), and Worcester, Ripon (ill), Durham, Salisbury, Manchester, and Chester. Not a single bishop of the northern province except the Bishop of Carlisle voted.

The following are the names of the peers (twenty-three) who paired in favour of the clause:—Duke of Argyll, Viscount Canterbury, Lord Foley, Lord Sudeley, Earl Granard, Viscount Portman, Duke of Sutherland, Viscount Monck, Earl Grey, Lord Londesborough, Lord Belper, Lord De Clifford, Lord Sandys, Earl Sefton, Lord Truro, Earl Belmore, Duke of Roxburghe, Marquis of Huntly, Lord Carew, Earl Gosford, Earl Fortescue, Lord Vivian. Adding the pairs, the total number of peers in favour of Lord Harrowby's clause was 150. In the actual voting there was an increase of twenty-five Liberal votes and of nine Conservative votes as compared with the preceding division on the clause.

In addition to the Earl of Harrowby, the following Conservative peers supported the clause:—The Earls of Jersey, Lucan, Enniskillen, Seaford, Selkirk, Stradbroke, and Verulam; Viscounts Middleton, Bangor, and Lifford; Lords Bateman, Castlemaine, Clonbrock, Cottesloe, Crofton, Delamere, De L'Isle and Dudley, Seaton, Sherborne, and Ventry—twenty-one in all. Two lay peers who are not members of the Conservative party—viz., the Earl of Lindsay and Lord Stanley of Alderley, voted against the clause.

THE PRESS ON THE BURIALS BILL.

The *Times*, commenting upon the carrying of Lord Harrowby's clause in opposition to the Government on Monday, says such a vote by a Conservative body like the House of Lords would in any case be significant, but in this instance its weight is vastly enhanced by the circumstances under which it was given. That a Liberal Opposition should defeat a Conservative Government in the House of Lords is something almost unheard of, and is the more surprising on a question which closely affects the Church. But it is of not less importance to observe that the vote has been given with the utmost deliberation. There can be little doubt that such a verdict is finally decisive of the issue. If the House of Lords, upon full consideration, is not prepared to defend the existing claims of the Church on this subject, it must be vain to look for support for them elsewhere. The *Times* cannot believe that the Government will take so unwise and even reckless a decision as to abandon the bill altogether. Further obstinacy could result in nothing but further disaster. On the other hand, if the Government avail themselves of this opportunity, they can yield without discredit. Let the concession now proposed be made, and while no appreciable loss will be suffered by the Church, there will be one grievance the less to foment radical agitation. If further demands are to follow they will in any case be advanced sooner or later; and what the Press see is that the clergy will be in a better position to resist them by withdrawing from the questionable outwork of the churchyard. There is a clear and broad distinction between that and the Church itself.

The *Daily Express* observes that, had the House of Lords some years ago adopted—in a full House, by a clear majority, and against a Conservative Government—a resolution identical with that which Mr. Osborne Morgan was in the habit of bringing before the House of Commons, the fate of the Church would have been generally considered as sealed, and its disestablishment and disendowment would have been regarded as the next business of Parliament. Happily the Church at the last general election showed that it has outgrown the patronage of the Peers, and is strong enough to treat with contempt the attempt made by some of its bishops to betray its interests. What is really painful about this vote is the fact that the whole responsibility for it rests upon the Archbishop of Canterbury, who, by his position, is bound to be not only the special advocate of the rights of the Church, but the interpreter of its views and wishes. The Government, however, is aware that the Archbishop of Canterbury and Lord Harrowby represent only an infinitesimal section of English Churchmen, and that to proceed with a bill which they have so completely distorted would only irritate the great party upon which it depends.

The *Daily News* thinks the division ought to be as decisive as the supporters of the bill in its old form assured the public it would be before it took place. They can hardly ask the House of Lords again to reconsider its policy in this matter. The wise course for the Government would be to bow to the decision of the House, pass the bill as Lord Harrowby has amended it, and ask the House of Commons to accept it. Late as the period will be at which it can now get down to the Lower House, the Government might probably pass it there in its present form with pretty general consent.

The *Standard* maintains that had the Government been true to its original instinct, and introduced the measure as a purely sanitary reform, this disaster might never have occurred. But by yielding to the pressure from without, and by consenting to introduce a clause directly dealing with the religious difficulty, the Cabinet seems to have got itself into a false position from which it has never been able to recover. However, all is not yet lost. The bill cannot pass this session, and a great deal may happen between now and next February. If Ministers will not be imposed upon by mere clamour, and if Churchmen will rouse themselves to show that they, as well as the Dissenters, are a power to be reckoned with, the rightful owners of the churchyard may yet keep the settlement of the burials question in their own hands.

A correspondent of the *Pall Mall Gazette* says:—"It is understood that the Church Defence Institution will bring all possible pressure to bear on the Government to withdraw the bill, feeling confident that during the recess the High Church party, seeing the danger and unless engrossed with ritual questions, will, in co-operation with Canon Ryle and the Evangelicals, be able to bring such pressure to bear on the members of the House of Commons as will produce a different result next year. If, however, the Government should, contrary to expectation, proceed with it, the Church Defence Institution is confident that its own members will arrest its progress this year in the Commons by use of all the forms the House allows."

THE CHURCH ASSOCIATION.

The annual meeting of the Church Association was held in St. James's Hall, Piccadilly, on Thursday afternoon. Mr. T. R. Andrews presided.

The Rev. C. Campe read the annual report, which commenced by recording the devout thankfulness of the Council that the soundness of the principles for which they had contended had again been sustained by the highest judicial tribunal in the country; and that in the recent judgment, as in those previously delivered by the Ecclesiastical Courts, the Protestant character of the formularies and services of the Church had been fully vindicated. The Council then proceeded to review the course taken by the Association. They said that when the organisation was commenced twelve years ago, an active party in the Church was striving to re-introduce the rites and ceremonies which were discarded at the Reformation, and the Association foresaw the rapid approach of anarchy. New excesses of ritual were yearly announced. Protest after protest against these appeared in Episcopal Charges; but to no purpose. The bishops, when urged to more active measures, alleged the uncertainty and expense of law proceedings as an impediment which they could not surmount. On the other hand, there was imminent danger of the secession of a large number of earnest Churchmen, who thought the Church of England was proving itself unfaithful to its Protestant heritage. The work required in the interests of the Church appeared to be this:—To ascertain the law of the Church by such legal measures as might be necessary, in the hope that when thus ascertained, it would be duly enforced. Those who originated the Association were not influenced by any party spirit. Their first effort was to unite loyal Churchmen of all parties in the pursuit of what was in fact a common necessity. This attempt did not succeed. Practically the work has devolved upon the Association. It may be that the ritual objected to was more offensive to one portion of the Church than to another, and more easily aroused their resistance. But the Church Association was not originated to serve a party, but to save the Church. The legal results that have been gained, however generally acceptable, have nothing in them which directly minister to anything which subserves any party interests." The report dealt at great length with the proceedings in the courts of law, and recapitulated the points decided. It then stated that forty-two new branches had been formed since the last report, making now 280 in all; that 360 meetings had been held, the attendance at which had been upwards of 150,000 persons. In conclusion, the report said:—"With regard to future action, the council do not propose any change in the policy which has hitherto guided them. They will steadfastly continue to use their best endeavours to counteract the efforts now being made, which, alike in their spirit and letter, are entirely opposed to the principles of the Reformed Church of England. Every day makes it more obvious that the battle of the Reformation is being fought over again. There can be nothing like a compromise with regard to fundamental doctrine. Ritualism is only another name for Romanism, which, when practised by professed members of the Church, is far more insidious and dangerous than the openly-avowed profession of that system by Dr. Manning and his coadjutors. The foundations of the Church of England are imperilled by the insidious and treacherous conduct of those who, if oaths be binding, ought to be its most strenuous defenders. The Ritualists are straining every nerve to overturn, both by secret intrigue and by open defiance, the Protestant reformed religion established by law. Their utter disregard of the sanctity of their ordination vows, their reckless disobedience to episcopal admonition, and their un-Christian hostility to the civil power, to whose ordinances they are bound by Divine authority to submit themselves, place the Ritualists in a posi-

tion of direct antagonism to both the civil and ecclesiastical authorities. The law having now been so far defined on so many points, the council have determined, in the first place, to respectfully appeal to the bishops to exert all their moral and spiritual efforts to put an end to what had been so aptly described by the Primate as a great scandal, feeling assured that their lordships share his opinion when he said, 'My heart is with you as far as regards the maintaining intact and inviolate the doctrines of our reformed Church.'"

The reading of the report was interrupted at various points by loud cheering in support of the sentiments it expressed.

The Chairman, in his opening address, said he had the proud privilege on the previous day of shadowing forth what he thought to be the future policy of the Association, and he expressed himself as greatly gratified to find that, notwithstanding the misrepresentations to which the Association had been exposed, the daily Press had shown the utmost sympathy with its work and purpose. He commended to the notice of all the views expressed in the *Times* of that day, and read extracts from it, adding that to the good common sense of the Press those who loved the Church were deeply indebted. He then reviewed the work of the Association, and warned all Protestants that they were in the presence of an active Romish priesthood, whose honesty he did not doubt; and he wished he could say as much for the Romanists in the Church itself. The earnest hope of the Association was that it would succeed in converting those who had been led astray from true Protestant principles, and he expressed the hope that the bishops would maintain these principles by suppressing "Ritualistic nonsense."

The Rev. Dr. Blakeney then moved the adoption of the report and the election of the members of Council.

Mr. Inskip seconded the motion, which was carried *unanimously*.

The Rev. Canon Ryle, in a long and interesting speech, moved the following resolution:—

That this meeting deplores the state of lawlessness which certain clergy, supported by some in high authority, have announced their intention to follow, and are thankful for the vindication in the recent judgment of those true Protestant principles which have always been maintained and defended by the Church Association, and this meeting pledges its cordial support to the work and objects of the Church Association.

The rev. canon contended (as we learn from a full report of his speech published in the *Record*) that the Church Association had done a thing which was a positive necessity, and had proved the best friend of the Church of England. They had determined to find out from the highest authorities whether Ritualism was legal or not. The Mackonochie case, the Bennett case, the Purchas case, the Ridsdale case, had all been successively tried, and the whole result had been very great gain. (Cheers.) Almost every ceremonial innovation of the Romanising party had been declared illegal, the Sacrificial theory of the Lord's Supper had been repeatedly condemned, and nowhere more severely and completely than in the Bennett judgment. (Hear, hear.) The Protestant meaning of the Prayer-book, and the Protestant character of the Church of England had been formally upheld by the highest legal tribunals, and the most acute legal minds in the world. (Cheers.) He submitted, in the first place, that their success in the Ridsdale case did not warrant them in dissolving. Such a course would be a positive calamity, and an enormous mistake. (Loud cheers.) There was just as much reason now as there was twelve years ago for an organised resistance to the Romanising movement. He challenged the attention of all who said they ought to dissolve to facts which stood out on every side.

Is the determination to unprotestantise the Church and recede from the principles of the Reformation less publicly avowed than it was twelve years ago? (Hear, hear.) Are Romanising ceremonies and attempts to imitate Popery less frequent? Are crucifixes, processions, incense, auricular confession, and all the long catalogue of acts of will-worship more or less common? I speak as to wise men; judge ye what I say. (Cheers.) I appeal to men like the Bishop of Winchester, and I challenge him to deny, if he can, that the Romanising movement in the Church of England is increasing every year, and is occasioning most serious anxiety to the whole bench of bishops. (Cheers.) And is this a time for dissolving the Church Association? God forbid that we should dream of such a thing. (Cheers.)

The battle of the Reformation had to be fought over again in this country, and whether it was lost or won depended very much on the attitude of the Church Association. In the second place, he thought they ought to memorialise the bishops and ask if they intended to enforce the judgments which had been obtained in ceremonial matters or not. (Cheers.)

It has long ago been laid down as a first principle in the history of nations that national decay begins with contempt of law. There are bishops on the English Bench who know that as well as we do. Let us ask them courteously and respectfully what course they mean to take at the present crisis. Do they mean to call upon the clergy to discontinue albs, chasubles, crucifixes, processions, incense, lighted candles on the Communion-table in open day, and the like, things which have all been declared illegal? Do they, or do they not? (Cheers.) If the bishops reply that they do not intend to enforce the law, and that they purpose to allow every clergyman to do what is right in his own eyes, or to use any ceremonial which is pleasing to his congregation, even when he flatly contradicts the decision of the highest tribunals in the land, we shall

at all events know where we are, and where the responsibility of lawlessness lies. (Hear, hear.) It is needless, however, to remark that such a reply would throw the whole Church into confusion, and that Parliament would not be likely to stand by and see the Law Courts deliberately treated with contempt, without interfering. (Hear, hear.)

He did not think the English bishops would take that course. At all events, they might be asked to explain their views. Next, he did not think the Association should commence any new law suits, except under peculiar circumstances, and prosecute all disobedient clergymen from one end of the land to another. The application of the decisions of the highest courts of law must be left to others. They could, without entering on a general crusade, continue to give advice and even material assistance to all aggrieved Churchmen who appealed to them. In the fourth place they ought to watch with the utmost vigilance and jealousy any attempt to alter the constitution of the Court of Appeal in Ecclesiastical causes. (Cheers.) He had little doubt that a vigorous effort would soon be made to overthrow the jurisdiction of the existing committee of Privy Council, and to procure the appointment of a very different Court of Appeal. He could not believe that Parliament would ever allow the final Court of Appeal to be composed of ecclesiastics only. In the next place he thought they should fight to the bitter end against the idea of giving more power to the existing Convocations, bodies which had no claim to represent the clergy, and in which the official element was represented to a monstrous degree. He protested against the idea of the present Convocation being regarded as "the living voice" of the Church. He thought also special efforts should be made to inform the public mind about the recent judgments, and show what they meant, and what were the real objects of the Church Association. (Cheers.) Ignorance was one of the greatest difficulties they had to contend with in carrying on their operations.

We must try to make English people understand that what they call "trifles" in religious worship are very serious things, and have a great deal of meaning. We must try to show them that they are secret machines for bringing back that very Popery which our forefathers indignantly cast out, and that the root of them all is a deliberate desire to overthrow the work of the Protestant Reformation. (Cheers.) Above all, we must try to impress on them that the object of the Church Association is not to wrangle about unimportant ceremonial trifles, but to resist things which are the stepping-stones to Popery. (Cheers.) How and in what way this ignorance is to be taken in hand and attacked is a matter which demands the attention of our council, and I trust it will receive it. The Platform, the Pulpit, and the Press of course must be employed. A large-type list of the forty-nine points gained in the recent decisions, with a little explanation accompanying each point, I believe would be a very useful thing, and ought to be widely circulated.

It was his own solemn conviction that there was much to cause anxiety in the ecclesiastical horizon, and that there was never more need for prayer, pains, faith, union, and watchfulness among Protestant Churchmen.

The increasing taste for a sensuous, sensational, ornate, histrionic religion,—the growing disposition to dislike all sharply-cut definite doctrine, and to regard all earnest hard-working clergymen as equally good,—the unhappy complications in our colonies and mission fields, from the pretensions of bishops who appear to copy Hildebrand rather than St. Paul—(Hear, hear)—the morbid liking for the horrible practice of Auricular Confession which is creeping in among young men and women—(Hear, hear)—the depraved appetite for a thoroughly sacerdotal religion and servile imitations of Popish practices which characterises so much of the Christianity of the day,—the bitter enmity with which old-fashioned, scriptural, Evangelical theology is denounced in many quarters—all these are signs of the times which any observing eye can read. They are no reason for despair. They ought not to surprise us in a world full of sin and error, in which those who "speak of the world" are those whom "the world hears." But they are weighty reasons why the Church Association should watch, and pray, and stand to its guns, persevere, fight on, nail its colours to the mast, and refuse to dissolve. (Cheers.) I am no longer a young man, and I do not pretend to see further into the future than others. The deluge may not come in my time. But of one thing I am perfectly certain. The Church of England's Protestant principles are the life and strength of the Church of England. Once let these principles be forsaken and given up for semi-Romanism, and the Church of England will fall, and fall deservedly, for it will not be worth preserving. (Cheers.) God will forsake her as he forsook Thyatira, when she suffered Jezebel to teach. The bulk of the laity will forsake her, and the Church will perish for want of Churchmen. Let no one imagine that I am counselling secession. The time has not come for that. God grant it may never come. (Cheers.) Let us stick by the old ship. So long as the Church is Protestant and faithful to Christ so long we ought all to stand by it and fight to the last plank. But if the Church is faithless and returns to Rome it will be a positive duty to forsake it. Our cry must then be, "Arise and let us depart. We had rather have the Gospel without the Establishment, than the Establishment without the Gospel." (Cheers.) From such a consummation may God in mercy deliver us! But much, I am convinced, may depend on the future action of the Church Association. (Loud cheers.)

The Rev. J. Bardsley seconded the motion, and in the course of his speech he amused the audience by quoting the language applied by a High-Church paper to those who were not in agreement with that organ, the least offensive term applied to Evangelical clergymen being that of "soured dullards."

The motion was carried, and the proceedings closed in the usual manner.

THE ENGLISH CHURCH UNION.

The eighteenth annual meeting of this Union was held on Thursday at the Freemason's Tavern, under the presidency of the Hon. Charles L. Wood, who was supported by Lord Forbes, Bishop Jenner, Admiral Robertson Macdonald, Sir John Conroy, Captain Lowrie, Major-General Michel, Lieut.-Colonel Childers, the Rev. the Hon. H. Douglas, the Rev. Dr. Littledale, the Rev. Dr. West, the Rev. T. B. Dover, &c.

The report stated that during the last year 3,416 persons have joined the Union, 209 of whom were clergy, and 3207 laity. The losses by death, resignation, and default in the same period have been 795, leaving as the nett gain to the Union 2,621 communicants, as against 1,275 in the preceding year. The numbers now on the books comprise 2,586 clergy and 13,912 laity, forming an organised body of 16,498 communicants, as against 13,877 of last year. During the past year 18 new branches have been formed, besides four new district unions. The total number of branches is now 221, and the number of district unions 32, in addition to the Church Unions of Scotland, Bombay, and Calcutta, which are in union with the English Church Union. The number of parochial associations has increased to 76. Referring to the Burials Bill, the report stated that the measure introduced by the Government, in so far as it contemplates the creation of public cemeteries and the consolidation of the Burial Laws, deserves every support. With respect, however, to the various proposals to legalise the claims put forward by Nonconformists to rights within the consecrated burying-places of the Church, the churchyards are the exclusive property of the Church of England, and any legislation which shall permit persons not belonging to the Church of England to claim as of right to officiate in her churchyards ought to be strenuously opposed. The financial condition of the Union continues to be very satisfactory, the amount received in 1876 for subscriptions being considerably larger than in any previous year. The total amount invested in Consols is 6,800*l.*, of which 1,000*l.* belongs to the General Fund, 2,900*l.* to the Reserve Fund, and 2,900*l.* to the Defence Fund.

The Hon. C. L. Wood then delivered an address, and in the course of his remarks he said:—On the present occasion we cannot conceal from ourselves that we meet at a moment of considerable anxiety. The Judicial Committee, although with the dissent of three members of the court, has advised the Crown to confirm a decision on a matter touching directly the ceremonial of the Church, indirectly the doctrine of the Church, which is tantamount to a declaration of war against those English Catholics who, while they repudiate the modern pretensions of the Papacy, are determined at all hazards to maintain intact the historical right and liberties, and the ancient doctrine and discipline of the Church of England. (Loud cheers.) Now, the old historical Church of England is something very precious in our eyes. She is a great deal more to us than a mere national institution. Her claims upon our allegiance are bound up with everything that is most sacred in our experience. Reflect for an instant upon the two matters at stake, both touching our consciences where they are most keenly sensitive. One, the constitutional rights of the Church of England, involving the question whether she is to be anything more than a creature of the State tied hand and foot by the Civil Power. The other, the Church of England's claim to those externals of worship with which the whole Church has always surrounded the Eucharistic Sacrifice, and which, it is admitted, are prescribed by the plain letter of the Rubrics of the Book of Common Prayer. It is of vital importance to maintain that the royal supremacy involves no claim on the part of the Crown to be supreme ordinary—(cheers)—but that historically it is merely the assertion that no legal processes involving civil consequences can take place as was formerly the case in England, by virtue of any external foreign authority. It was the assertion that the Crown in its own dominions was supreme and subject to no foreign Prince, but it was no more. I am very sure that Her Majesty the Queen has no more loyal, no more devoted subjects than ourselves. (Applause.) I believe there is not any one of us who would not willingly sacrifice all that he has in defence of her lawful prerogatives. But it is just because we yield to none in our reverence for the Crown and all constitutional authority under the Crown, that we refuse to recognise the authority of courts which violate all the constitutional rights of the Church—the liberties of which the sovereigns of this country, at the most solemn moment of their lives, have sworn to maintain. It is true that the pretext for the aggression is only a question of ceremonial—but of what ceremonial? Of ceremonial which touches what is the very centre of our religious life—the celebration of the Blessed Sacrament. We cannot be indifferent to such a subject; nothing short of an actual attack upon the faith itself could effect us so keenly, for it is neither more nor less than an attempt to deprive the Church of England by a non-natural interpretation of her rubrics, of those externals of worship which witness to the fact that the Church of England of to-day is the Church that has flourished in this country since the days of St. Augustine. But I am not going to dwell upon these matters to-day. (Cheers.) First because I think the time for words is past; secondly because the position the Union has taken up in regard to these matters was sufficiently asserted at our meeting in January

last, long before the decision in the "Ridsdale Case" was given. At that meeting the society emphatically declared that while it defended only such ritual as was plainly sanctioned by the Ornaments Rubric, it did not and could not recognise any moral obligation to obey the Privy Council in spiritual matters. Dr. Pusey's recent letter has emphasised this determination—(cheers)—and his words can leave no doubt in the minds of those whom it concerns what the consequences will be of any attempt to enforce such an interpretation of the Rubrics as that contained in the recent decision. I am not advocating under certain contingencies the policy of asking for disestablishment. This Union most assuredly will not endorse theories which look upon endowments as things in themselves wrong, or which—for this is what a request for disestablishment really means—invites your neighbour to put his hand into your pocket to relieve you of your property. (Cheers.) What this Union does distinctly say is this, that if in obedience to the plain meaning of the ornaments rubric, and in union with his congregation, a priest is brought into collision with the civil courts, we will do our utmost to support him. (Cheers.) It is a significant fact that in face of this plain declaration of our policy, seventy churches in London and its neighbourhood alone have celebrated Holy Communion this morning on behalf of the object of the Union. It is a no less significant fact that about 3,500 new members have enrolled themselves on the books of the society within the last twelve months. With respect to Mr. Ridsdale's case, there is still one remark to be made in regard to it, and that is in reference to the recent action of the Archbishop of Canterbury concerning it. That action renders it abundantly clear that the great influence of his grace must in future be employed to stop all further prosecutions. (Laughter.) It will be impossible for him with any regard to consistency and honour to allow any of his clergy to be prosecuted before the civil courts for any of the three matters which, by his dispensation to Mr. Ridsdale, he has admitted to be within the law of the Church. (Cheers.) For my part I cannot help thinking that out of this action of the archbishop some possible concordat may arise, some possible compromise may be effected of the kind so dear to the English mind. Let the bishops, following the precedent laid down by his Grace, make use of the discretion vested in them as regards what is assumed to be the law of the Public Worship Regulation Act, and say boldly they will not allow prosecutions to be got up against a priest and a united congregation on account of the two lights, which would seem to be covered by the reference to the injunctions raked up in regard to the crucifix by the recent judgment, on account of the vestments which the same judgment also admits to be prescribed by the words of the Rubric, and on account of the mixed chalice, which was used by divines like Bishop Andrewes—that school of divines with whom we have been told over and over again no one has any wish to interfere. These are precisely the three matters covered by the archbishop's dispensation—(a laugh)—and when one remembers that the bishops themselves are now clearly transgressing the decisions of the Privy Council every time they celebrate without a cope—(cheers)—if, indeed, as far as they are concerned, the whole of the vestments prescribed by the rubrics of 1548 and 1549 are not obligatory, it would really seem as if common justice must compel acquiescence in so reasonable a request. If something of this kind were done parishes would be left at peace, and we might really hope to see some end to our internal quarrels. Those in authority must attempt to enforce the recent decision; if so, one result is inevitable, and that, in the long run, must be the same as what befel those who brought out Sampson to mock him, forgetting that his hair was grown, and that his old strength was returned. The life that is stirring in the Church of England is too strong to be repressed with safety by any such measures. It may be killed; but it can hardly fall without involving the whole fabric of the Church in its ruin. There is a brighter side to the picture; those in authority may adopt a wiser and a more generous policy. They may yet listen to us, as we say to them deal frankly with us, trust us, put yourselves at our head, use this great revival to re-adjust the relations of Church and State, which the altered conditions in England so urgently demand. (Applause.)

The Rev. R. R. Bristow then moved, and the Rev. Dr. West seconded, the following resolution:—

That the law of the land and the law of the Church are not necessarily identical at any time; and that, under existing circumstances, they are in many particulars divergent.

In supporting the resolution, which was carried, the Rev. T. W. Perry referred to the article in the *Times* commenting upon the Church Association meeting, and begged publicly to thank that journal for its counsels of peace. (Cheers.)

The Rev. Berdmore Compton moved the second resolution:—

That it is the plain duty of Churchmen to affirm and earnestly to contend for on behalf of the Church the exclusive power of altering and interpreting her own formularies by her own Synods as the necessity of such alteration or interpretation may arise.

The Rev. H. E. Chapman seconded the resolution, which was supported by Major Worsley and Canon Cooke, and carried.

Mr. Inglis, of Leeds, next moved:—

That whereas it is right that the laity should have

their due influence in Church matters, and whereas under the present condition of Parliament it is impossible for that body adequately to represent the opinions of Churchmen, it is desirable, in order to ascertain those opinions, that recourse should be had to assemblies composed of the communicant laity of the Church of England.

This resolution was carried, as also were the following—

That the churchyards not having been given by the State and being the property of the Church of England, the English Church Union—

(1) Protest against any legislation which shall permit persons who are not members of that Church to officiate in her churchyards.

(2) Calls upon the members of the Union to resist the motion introduced by the Lord Archbishop of Canterbury in direct contradiction to the voice of the Lower House of the Convocation of his Province in regard to services of the unbaptized.

That a deputation wait upon the Prime Minister in support of the Government "Burial Acts Consolidation Bill" as it stands, omitting the 74th Clause; and to represent at the same time the grievance under which the Church labours is not being able to exercise her discipline.

In the evening there was a second meeting, at which the following resolutions were carried:—

That this Union, in regard to all unconstitutional attempts to enforce the supremacy of the Crown in spiritual causes otherwise than through the Church's courts and Synods, will support to the utmost of its power those priests who, having, with the consent of their congregations revived the lawful ceremonial of the Church of England, are prepared to suffer on behalf of her rights and liberties rather than accept the ruling of the Privy Council in recent cases as a true exposition of the Rubrics of the Book of Common Prayer.

That, having regard to the action of the Judicial Committee of the Privy Council in recent ecclesiastical cases, this meeting calls upon the members of the English Church Union and all other loyal Churchmen to assist by liberal contributions the "Sustentation Fund" which is intended to support such of the clergy as may be deprived of their benefices by the action of the Civil Power.

GENERAL TRADE IN SERMONS.

The following (says the *Weekly Review*) have recently appeared as advertisements in episcopal contemporaries:—

"Manuscript sermons. T. M. has on sale thousands of MSS. and lithograph sermons. Sixty lithographs, price ten shillings, for a country congregation." 3d. sterling apiece for sermons!

"Original sermons in MS. An Evangelical Clergyman, who has written sermons to assist his brethren for twenty-five years, has a vacancy in his list of correspondents, through a death. Style earnestly popular and thoroughly evangelical. Address Clericus," &c.

"Sermons, plain, striking, original. Circulation strictly confined to the clergy. Ninth year of the publication. Quarterly subscription due in advance. C. O. D." "Two and sixpence is added each quarter for subscriptions in arrears. 13 MSS. by book-post, 13s. 6d. Apply to, &c.

"Plain, sound, practical sermons. Monthly and yearly series. Occasionals on harvest, school, club, choir, aid of hospitals, curates, &c. List on receipt of stamp. Back numbers of specials on any subject to order. Apply to, &c.

"MS. sermons. Any clergyman wishing to purchase a stock of really original and valuable MSS. may obtain such from the widow of a clergyman deceased. They are carefully composed, legibly written, earnest and popular in style, and sound, but not extreme, in doctrine. Address in confidence, &c.

"Manuscript sermons purchased. (Collections of.) Must be strictly original, of good Church tone, modern, and legible. Immediate cash given. London, &c.

"Sermons (lithographed) upon the Sunday Gospels, Epistles, and Old Testament lessons. By an experienced parish priest. Earnest, original, practical. Strict confidence. Apply to, &c.

"Sermons for educated hearers. Passing events noticed. Written week by week, carefully lithographed, only limited number circulated. Terms, 11. 10s. per quarter, 2s. 6d. for a single copy. Address, &c."

The following testimonials are appended to some of the advertisements:—

"From a vicar in Kent:—'I must thank you for your sermons. Seldom have I read any which please me so much.' From the Rev. —, rector of — and canon of — cathedral, July 23, 1874:—'Your sermons are sound and well written, and a most valuable resource to those who are so circumstanced as to require help. I have preached your sermons with the greatest satisfaction, and, I trust, to my people's everlasting interest. All the sermons you sent are good, very good, but I particularly admire the Old Testament series.' From a London vicar:—'I must say that we, the overworked clergy, are greatly indebted to you for the pains and trouble you take in supplying our impossibilities.' From a vicar in South Wales:—'Your sermons are by far the best I ever read.' From a curate in Yorkshire:—'Being overworked with three sermons weekly, I was at very much trouble in getting some good manuscripts. Tried here and there, but none equalled yours in composition, catholicity, fervour, point, and learning.' From a vicar in Warwickshire:—'I have been very much charmed with your sermons. They are quite what we want. So practical and earnest.' From a curate in Sussex:—'Your sermons are always

satisfactory, matter good, doctrine orthodox, style easy, lithography perfect.' From a West-End clergyman:—'I have preached many of your sermons here with great profit. Your sermon for last Sunday—Sunday after Ascension Day—could not be surpassed for the beauty of its ideas and expressions.'"

MR. RICHARD'S RECENT ADDRESS AT THE CONGREGATIONAL UNION.

M. Frederic Passy, member of the Institute, and a distinguished writer on moral and political questions, has written to Mr. Richard, acknowledging a copy of the address, in these words:—"I have read your lecture on the 'Relations of the Temporal and Spiritual Powers,' and I feel quite delighted with it. I wish it could be translated into French and placed before the eyes of our countrymen. Of what advantage it would be to us to hear sound views! If I can succeed in securing some hours of leisure, I will try to make at least a full summary of it for our papers, and endeavour to have it admitted into some influential ones."

A leading member of the Belgian House of Representatives writes:—"Thanks for your little pamphlet. It is an excellent guide for the questions which are thrusting themselves more and more into the front in the public mind. We have been fighting against foreign wars. If we cannot arrest the Vatican, we shall soon have to struggle against civil wars fomented by a revival of the spirit of the sixteenth century. Among us, the situation becomes more and more strained. A recent declaration of the Minister of Justice, corroborated by a vote of the majority, has withdrawn from all penal repression the priest who in the confessional extracts from an elector the secret of his vote, and tries to exercise undue influence over him. That has produced great agitation. I do not wish to overlook the difficulties of interference by authority in a religious act like confession; but, on the other hand, you will understand all the dangers which present themselves in a Catholic country from a confusion between sins in the moral order and sins in the political order, in the absence of every measure to check the audacities of the partisans of the Syllabus. The confessor will thus become a real sovereign, uniting all powers in his own hands. The Protestant movement in which you have interested yourself is making some progress. The Catholic clergy begin to be disquieted, and to raise persecution against the preachers. That, however, will only help to forward the movement."

DISESTABLISHMENT MOVEMENT.

LECTURES BY MR. FISHER.

HEMEL HEMSTED.—On Thursday, the 7th, Mr. J. Fisher delivered a lecture here on "The Union of Church and State opposed to New Testament Teaching." Bernard Piffard, Esq., presided; and, notwithstanding the great heat, the commodious Baptist chapel was well filled. The lecture, which was attentively listened to throughout, was followed by a protracted but friendly discussion, the sympathy of the audience being with the lecturer.

WITHAM.—A large company assembled in the British School on Tuesday evening of last week to hear Mr. Fisher lecture on "The Popular Aspects of the Disestablishment Question." R. W. Dixon, Esq., occupied the chair, and the meeting was in every way satisfactory.

OPEN-AIR LECTURES BY MR. LUMMIS.

During the last fortnight Mr. Lummis has succeeded in holding a series of open-air meetings in Lincolnshire—eight in number—and has been very successful with them. The first series included Tydd St. Mary, West Walton, Leverington, and Wisbeach St. Mary. The agricultural labourers who were present received them with great interest. The second series, delivered last week, included Murrow, Gosefield, Walpole St. Andrews, and Sutton St. James, all new ground and well broken up. Here also audiences have been mainly composed of agricultural labourers, who, with few and rare exceptions, have shown a readiness to understand and respond to the familiar appeals made to them.

MR. GORDON'S LECTURES.

Mr. Gordon finished his work in Cornwall by lectures at Camborne, Falmouth, St. Ives, and Redruth, and followed up with a great meeting at Winchcombe, near Cheltenham, where a debate is to come off with Mr. Reed on the 25th. Winchcombe is in a very excited state. The Saturday following Mr. Gordon's address, Mr. Reed spoke, and was followed by Mr. Thos. Nicholson, of the Forest of Dean. The *Cheltenham Examiner* reports the proceedings. Last week Mr. Gordon delivered six lectures in Leicestershire, as follows:—

ANSTY.—On Monday evening, in the open-air, the Rev. Mr. Hipwood presiding. A pleasant meeting, despite some counteracting circumstances.

MELTON-MOWBRAY.—On Tuesday evening, in the Temperance Hall here, Mr. Councillor Anderson, of Leicester, in the chair. Again a good meeting, and no opposition.

LOUGHBORO'.—On Wednesday evening, in the Victoria Rooms, Mr. Alderman Stevenson, of Leicester, presiding. The large hall was crowded to the full, and great enthusiasm, and, by and by, sufficient, and sufficiently noisy, opposition to seriously interfere with the proceedings, and, in-

deed, to abruptly terminate them. There was great excitement outside subsequently.

MARKET HARBOUR.—In the Temperance Hall on Thursday evening, Mr. Hipwood presiding. Mr. Gordon had another quiet meeting.

DESFORD.—On Friday evening Mr. Gordon lectured in the open air, in a pretty little amphitheatre-shaped field, and there was a capital and picturesque gathering. The Rev. M. Greenwood, of Bailston, took the chair, and there was a hearty reception of lecturer and lecture.

COALVILLE.—On Saturday evening, in the Public Hall, Mr. J. Pratt in the chair, Mr. Gordon had a large and enthusiastic audience, but the usual opposition was conspicuous by its absence.

LECTURES BY MR. G. HASTINGS.

HEREFORDSHIRE: CWM.—Mr. G. Hastings lectured here on Monday, June 11, in the Primitive Methodist Chapel, which was well filled by an audience gathered from a wide area, and to whom a public lecture on disestablishment was a "new thing under the sun." Mr. W. Prothero, of Longtown, presided. Mr. Hastings, who was well received, was pressed to repeat his visit to the locality.

EWIAS HAROLD.—Mr. Hastings lectured in the Primitive Methodist Chapel on Tuesday, June 12. Mr. J. Richards, of Grosmont, presiding. At the close of the lecture the Rev. W. H. Sellon, vicar of Kentchurch, spoke briefly, and questioned the lecturer. Mr. Hastings replied amid hearty cheers from the meeting.

DIDLEY.—On Wednesday, June 13, Mr. Hastings was at Didley, Mr. J. Williams, of Wormelow, in the chair. A large and deeply-attentive company. The lecture was received with every proof of satisfaction, and requests for "more light."

GARWAY HILL.—A first meeting on the disestablishment question was held here on Thursday, June 14, in the Primitive Methodist Chapel. Mr. J. Williams was chairman. Much attention was shown to the statements of Mr. Hastings, followed by the usual votes of thanks.

ORCOP.—Mr. Hastings lectured in the Baptist Chapel, the Rev. J. Williams, pastor, presiding. Mr. Hastings's former visit to the place, in January last, had stirred the whole neighbourhood. The vicar, the Rev. A. Gray, had issued a pastoral address to the people; this Mr. Hastings dealt with to the great satisfaction of the meeting. The Rev. W. H. Sullen opposed, by reading an essay and asking a few very "simple" questions. The essayist being answered, the large meeting broke up.

CHRISTIAN CHARITY.—At the reopening, after restoration, of the parish church at High Wycombe the other day, after hearing a sermon on Christian charity and unity by the Lord Bishop of Oxford, among the visitors to the Cottage Hospital was a lady who wrote in the visitors' book "Very nice; wish it was only for Church people. R. B. Phillimore." Wycombe is a Dissenting town, and the hospital is largely supported by Dissenters.

THE UNIVERSITIES BILL.—We are informed that four members, Mr. Ald. M'Arthur, Mr. A. M'Arthur, Sir William Bagge, and Mr. Morley were in the tea-room when the division was called on Mr. Gregory's amendment, the object of which was to shorten the period of residence at the Universities; and in consequence of the division bell being broken, they were not aware of the division. But for this fact, there would have been a tie, as the amendment was defeated by four.—*Daily News*.

ANOTHER DEPOSED PRUSSIAN BISHOP.—The Bishop of Limburg, in Nassau, has been sentenced to deposition for having "persistently resisted the Prussian ecclesiastical laws." It appears that he has been fined in the aggregate no less than 45,000 marks for offences against the Falk Laws, but it is said that he managed to avoid payment by transferring his property to various charities, who allowed him the use of it during his life. In this way the Bishop, but not the State, was satisfied; and the State, having lost the substance, has taken its revenge by depriving the prelate of the shadow of authority.

ANOTHER BURIAL SCANDAL.—Recently a respectable man named Miller, living at Whitstone, a village near Exeter, lost a child, its death being the result of an accident. The vicar, the Rev. Wilse Brown, refused to read the burial service over the child, on the ground, it is presumed, that it had not been baptized. On June 11 the father received the following note:—"To William Miller, Whitstone—I hereby give you notice that I will not allow any service over your dead child. I recommend you to take the body to one of the cemeteries in or near Exeter, where any Dissenting minister you like can perform such service as he thinks fit.—Wilse Brown, Rector."—Mr. W. Shepherd, of Longbrook-street, Exeter, a Baptist minister, attended at the request of the father, and a devout and orderly service, consolatory to the feelings of the parents, was conducted in the road, and the remains were then silently interred in the churchyard.

THE REFORM OF CONVOCATION.—The Archbishop of Canterbury received a deputation on Friday from the Church Defence Institution, who presented a memorial praying for an enlarged representation of the parochial clergy in the Lower House of Convocation. The deputation was introduced by the Hon. W. Egerton, M.P. Mr. Hub-

bard also addressed the Primate. The archbishop, replying, said that the reform of Convocation had been considered by Convocation itself, and in consequence a committee of the bishops had been formed who would shortly meet to consider the question. The difficulties that had stood in the way arose from the complicated condition of the law, and both his predecessors had consulted their legal advisers, and he had consulted Dr. Deane on the subject. Their opinions had not been favourable, but he did not think much of that, as eminent lawyers sometimes changed their minds. He should be quite ready to take the best professional advice on the question, and the time had come to face it, and it would not do to put it off. One of the difficulties that stood in the way was that the action of Parliament was excluded in the matter. Convocation claimed to be as old as Parliament, and the Vicar-General felt that the rights of Convocation depended upon prescription. There were two modes of action—by the archbishop himself and by canon. In the Province of York several changes had been made, and in the Province of Canterbury certain changes had also taken place from the formation of new archdeaconries and dioceses. He had no doubt that some solution of the difficulty might be found, and he promised that the matter should be carefully and thoughtfully considered.

THE CLERGY OF ST. ALBAN'S, HOLBORN, ON THE BISHOPS AND CONFESSION.—Mr. Mackonochie, preaching at St. Alban's on Saturday night, at the first service of the Dedication Festival, referred at length to the "persecutions" to which the Catholic party in the English Church were being subjected, and exhorted his people not to be discouraged if where they ought to be able to look for friends they found foes. It was hard that the bishops should be against them. They might be good men—many of them were very good men—but they were State-made bishops, and they had got their commission not through their Lord but some other way—through the Queen's command. Thus it was not their fault but the misfortune of their lot if they did not side with Christ; they had been dragged in, not through the door, which was Christ, but some other way. So it was with all their difficulties, and they must meet them with St. Alban's manliness and be strong in heart, stronger in word, but strongest in action. On Sunday afternoon at the procession of guilds, which included women and girls in long white veils, Mr. Stanton preached on confession, and said he was glad to know that all the members of the guilds practised it and knew what it was, and therefore their own inward experience contradicted most entirely all the base insinuations they heard from without. They would all be exposed to persecution, as they had been at St. Alban's ever since they began their work; but they must let the present trouble act like the flick of God's whip to rouse them to their duty. Mr. Mackonochie officiated at this service in a cope, and incense was freely used. There were about sixty lighted candles on the super-altar, and candles were lighted before the picture of the Virgin.

BISHOPS ON THE CHURCH.—The Bishop of Worcester held his visitation at the Cathedral on Tuesday. The charge occupied over an hour and a-half in the delivery. The Bishop expressed a hope that the recent decision in the Ridsdale case would set at rest the question involved for ever. Referring to the case of Mr. Tooth and his resistance to the decision of the court of justice, he said nothing could in his opinion justify acts of open defiance to lawful authority except a command to do things which were plainly inconsistent with, or to abstain from doing things which were plainly required by allegiance to our Lord. The law imposed conditions to be observed by the ministers of the Church of England in their use of our churches and in their enjoyment of the endowments belonging to them. If any one seeking the office of minister in the Church of England could not conscientiously comply with these conditions, the course was open to him of ceasing to seek or retiring from the office. Some persons thought that a resistance to the decisions of the courts was a duty because they considered the courts were not constituted as such courts should be. For himself he (the bishop) took a different view of the constitution of the Church of England. The Bishop of Durham, speaking at the reopening of the Staunton church, said that he had no fear of the efforts of Dissenters to disestablish the Church; but there was no doubt a growing feeling among the laity which was leading them to ask whether the Church was worth preserving as an Establishment when there was so much unfaithfulness to her teaching among the clergy. His lordship said that in London there was heard again and again in Church circles, "We should be more safe, perhaps we shall have our Prayer Book better preserved, and our services more in harmony with our feelings, and with the purity of the Church of England, if disestablishment and disendowment were carried out." Under these circumstances Bishop Baring's firm belief is, that for the next two or three years it rests with the clergy whether disestablishment and disendowment shall or shall not be brought about.

Mr. Gladstone has promised to contribute an article to the July number of the *Nineteenth Century* on the subject of opinion in matters of opinion, in reply to Sir James Stephen's paper on the subject in the April number of the same review. Mr. Gladstone will also have an article in the *Contemporary Review*, the subject being "Rajah Brooke and Borneo."

Religious and Denominational News.

SURREY CONGREGATIONAL UNION.

The half-yearly meeting was held on Wednesday last at Eden-street Chapel, Kingston-on-Thames, the Rev. J. Pate and his friends having expressed a strong desire to receive and entertain the Union, by way of recognising the counsel and aid rendered before the church had attained to its present prosperity. One hundred and twenty ministers and delegates assembled from all parts of the county, and the proceedings commenced with a devotional service, in which the Revs. G. W. Joyce, T. Gilfillan, J. T. Feaston, F. Baron, Mr. Veals, and Mr. G. Clements Davies took part.

The Rev. P. J. TURQUAND, of Walworth, president for the current year, delivered an able address on "The Aggressive Character of Christianity."

Statements were presented by the treasurer and the secretary, and votes of money by the committee since the last meeting were confirmed. Mr. Samuel Figgis, of Streatham, was elected to the presidency for the ensuing year.

The Rev. K. T. VERRALL, B.A., made a statement and an appeal on behalf of the Pastors' Retiring Fund, and answered various inquiries put to him; after which it was resolved, on the motion of the Rev. D. BLOOMFIELD JAMES, of Wandsworth, seconded by the Rev. G. M. MURPHY—

That the pastors and delegates, having heard the statement made by the Rev. K. T. Verrall, most heartily recommend the fund to the Congregational Churches of Surrey, and express a hope that personal and church subscriptions and Congregational collections may be secured in order to extend the efficiency and usefulness of the fund.

One of the delegates generously offered to contribute the last guinea of the ten required to qualify any of the Surrey ministers to become personal members of the fund, provided their churches would raise the nine guineas during the present year.

A paper was then read by the Rev. J. HALSEY, of Anerley, on "The Religious Life as affected by the Migratory Habits of Modern Society." A brief discussion ensued, in which the Rev. C. Latham, Mr. W. G. Soper, the Rev. R. A. Redford, Mr. W. M. Smith, and others took part, and a strong desire was expressed that the paper should be printed, which the writer undertook to do. It was understood that the subject should again come up at a future meeting, when remedial measures might be considered.

At the close of the morning session an adjournment took place to the schoolroom, where an elegant and ample repast was provided. The usual loyal sentiments were expressed, and the presence of representatives from other religious bodies of the town was welcomed, the Rev. Mr. GIBSON, the Wesleyan minister, responding. A cordial vote of thanks to the Eden-street friends was passed on the motion of the Rev. R. WILLAN, of Egham, seconded by the Rev. G. M'ALL, of Bermondsey, and was responded to by the Rev. J. PATE, and by Mr. PAGE and Mr. LINTON, all of whom expressed the great pleasure and honour felt at this visit of the Surrey Union.

The following resolution was also adopted on the motion of Mr. W. M. SMITH, seconded by the Rev. G. S. INGRAM:—

That the pastors and delegates representing 175 Congregational churches of Surrey, assembled in half-yearly meeting, hereby express their emphatic disapproval of those portions of the Burials Bill now before Parliament by which it is attempted to perpetuate offensive sectarian distinction even after death; to cast a stigma upon Nonconformists by the proposal of a silent service, to add to the religious strife already existing, and to impose needless pecuniary burdens upon many parishes. The conviction is hereby expressed that no measure will meet the equity of the case which does not secure for all classes the exercise of the common law right to interment in parochial burial grounds, with full liberty to conduct such religious services as may be desired.

Between dinner and tea excursions were taken on the river, or to Hampton Court and Richmond Park. A public meeting was held in the evening under the presidency of the Rev. P. J. Turquand. After singing and prayer by the Rev. W. Telfer, statements of the work and of the finances of the Surrey Union were made, and addresses were delivered; one by the Rev. G. M. Murphy on "The Aggressive Work of the Church, or the Claims of the Age upon Congregationalists," and another by the Rev. W. A. Esery on "From the Sunday-school into the Church." The interest of the proceedings was thoroughly sustained during the day, and the meetings were fully equal, both in numbers and in the spirit which prevailed, to any of those held in former years. The Union, besides assisting various churches, has eight evangelists and three colporteurs at work in connection with it, and every department of its labours was reported as being in a healthy and encouraging condition.

The Rev. Thomas Brooks has been compelled, by the failure of his health, to resign his pastorate at Wallingford and to retire from the ministry.

NEW COLLEGE.—The annual meeting of the friends and supporters of New College, St. John's Wood, will be held on Friday evening next, when the Rev. Dr. Pulsford, of Glasgow, will deliver an address to the students.

CHESHUNT COLLEGE.—We understand that the new professorial staff is now arranged. Dr. Reynolds will have associated with him Mr. Owen C. Whitehouse, M.A., as professor of classics and tutor

in Hebrew and German; the Rev. R. Vaughan Pryce, M.A. and LL.B., as professor of logic, and of mental and moral philosophy; Mr. H. Wells, B.A., as assistant tutor and tutor in mathematics. Students taking the second B.A. in the University of London in their third year, are to spend their third session at University College, London. We observe, from an advertisement, that the annual festival is to be held next Thursday, when the Rev. F. Soden will preach, and the Earl of Chichester take the chair.

FAKENHAM, NORFOLK.—On Tuesday, June 12, deeply interesting services were held in connection with the recognition of the Rev. William Glyde Tarbotton, late of Hackney College. The Rev. W. Tarbotton, of London, began the engagements with reading the Scriptures and prayer. The Rev. G. L. Turner, M.A., of Hackney College, delivered the introductory discourse. The Rev. John Nunn, of London, received the confession of faith, and then offered the prayer, after which the Rev. G. S. Barrett, B.A., of Norwich, gave the charge to the young minister. Between the afternoon and evening services a large number of friends took tea together in the schoolrooms. In the evening a numerous congregation assembled, when (in the unavoidable absence of the Rev. G. S. Barrett) the Rev. W. Tarbotton, of London, presided. Prayer was offered by the Rev. D. Wilshire (Baptist). Very brief congratulatory addresses were given by the Rev. Messrs. R. Goshawk, of Norwich; J. S. Morley, of Guestwick; G. B. Stallworthy, of Wells; J. Tyas, of Dereham; J. E. Arnold (Free Methodist), and A. C. Hall (Primitive Methodist), both of Fakenham. The Rev. W. Tritton, of Yarmouth, then delivered the charge to the church and congregation, and concluded the proceedings with prayer.

REGENT'S PARK CHAPEL—VALEDICTORY SERVICE.—Last Wednesday evening a farewell meeting was held at Regent's Park Chapel in connection with the departure to Italy of the Revs. W. K. and John Landels—sons of the Rev. Dr. Landels, who presided. After devotional exercises, the chairman expressed his pleasure that his sons were giving themselves to missionary work. It was not because they had failed at home that they were going to Italy, but because they felt it to be their duty. 6000 had been promised towards a new church in Naples. The Rev. C. Bailhache, on behalf of the Baptist Missionary Society, congratulated Dr. Landels on having two sons engaged in such good work, and expressed the confidence of the committee in Mr. John Landels, who had shown himself possessed of a true missionary spirit, which was also shared by his wife—so that they were, in fact, sending out two missionaries instead of one. He trusted that their names would be honourably associated with those of Mr. Wall and Signor Grassi. The Rev. John Landels in responding spoke of the reasons which had led him to devote himself to mission-work. He had wished to go to India; but as his brother was working in Italy he had decided to join him, hoping that they might be instrumental in calling some out of the darkness of Popery by preaching the Gospel. Both himself and wife intended to give their lives to that work, and they asked the prayers of friends on their behalf. The Rev. Dr. Angus offered the dedicatory prayer, and Dr. Underhill spoke of the past religious history of Italy. The Rev. J. Wall, of Rome, referred to the work already done by the Rev. W. K. Landels, and of the liberty which they now enjoyed in Rome to preach the Gospel. He also referred to the numbers of pilgrims visiting the city, and to the protests of the people against their assumptions. Their mission was essentially an evangelistic one, and their only desire was to lead men to Christ. He had unshaken confidence in the future of the work, and only wanted such men as Dr. Landels himself to go there. Signor Grassi also spoke, in Italian, which was interpreted to the meeting; and the interesting proceedings closed at a late hour.

SOUTHERN BAPTIST ASSOCIATION.—The annual meetings of this organisation were held at Lake-road Chapel, Portsmouth, on the 11th, 12th, and 13th inst. Thanks to the organising skill of the Rev. Charles Williams (now of Accrington) and to the patient persistency of several succeeding secretaries, this association has long been marked by a more than average energy. With an income of not more than £200 a-year, it has managed to help many a burdened pastorate and to set on foot a very useful and effective system of colportage. One of the most interesting meetings just held, was in connection with this particular work. The sermons preached were by the Rev. H. A. Mackey, of Southampton, and R. F. Jeffery, of Southsea. The circular letter (which was an exceedingly able one, and deserved a much larger audience) was read by the Rev. G. V. Barker, of Niton. The Rev. J. T. Collier, of Downton, presented a well-arranged summary of statistics, from which it appeared that at least Baptist Nonconformity in southern districts does not languish. The Rev. George Short, of Salisbury, showed that during the year their contributions to the Baptist Foreign Mission had increased by one-fifth. The usual resolutions were put and carried after frequently well-sustained discussions, enlivened by the wit and energy of the Rev. F. Trestrail. Among them was one abhorrent of war, and declaring the meeting's "deep sense of gratitude to the Right Hon. W. E. Gladstone for his noble advocacy of the rights of the oppressed, and his patriotic exertions at the present crisis." Another was expressing "its strong dissatisfaction with the Burials Bill now before Parliament," and

its sense "that nothing short of equal liberty with members of the Church of England in burying our dead will at all meet the requirements of the case." A further resolution appointed a Vigilance Committee to watch the carrying out the Education Act in rural districts, and to report any infringements of the rights of conscience which affect Nonconformity; and another congratulating the Liberation Society "on the present condition and prosperity of disestablishment and disendowment of the National Church, and pledging the meeting to further efforts in diffusing the principles of Christian willinghood and the independence of the Church of Christ of State patronage and control."

LEICESTER.—The fourth anniversary of the settlement of the Rev. I. Morley Wright over the Congregational Church, Bond-street, Leicester, was celebrated last week. On Sunday the pastor preached morning and evening, and in the afternoon there was a special Sunday-school service. On Monday evening there was a social meeting of the members of the church and congregation, succeeded by a well-attended public meeting in the chapel. The pastor, who presided, said that they had enjoyed undisturbed peace and kind feeling, and had been enabled to do much Christian work in a variety of ways. Their institutions were all in a flourishing condition, the church and schools were larger, and the funds for different organisations were liberally sustained. Mr. Wright referred to the fact that 500 years ago this year, John Wycliffe (some time rector of Lutterworth), who had frequently been named "the morning star of the Reformation," was summoned before a solemn assembly in London—convened by command of Pope Gregory XI., to answer certain charges of heresy brought against him. He had uncompromisingly denounced the corruptions of the Romish Church, and the Pope had issued several Bulls against him, but he was dismissed by the assembly, and continued his earnest reforming work, by his speaking and preaching, and by his writing (which included a translation of the New Testament), until his death at Lutterworth in 1384. They must not forget that the struggle upon which Wycliffe entered was still going on, the struggle between light and darkness, truth and error; and they must not forget the stern nature of that contest, nor that they who were believers in the Lord Jesus Christ were sworn combatants in that struggle. The Rev. J. H. Atkinson, the newly-settled pastor of Friar-lane Baptist Church, delivered an address on "Personal Service," urging Christian people to individual effort. The Rev. J. C. Forth (Carley-street Baptist Church) spoke on the great need for aroused activity in the Church of Christ. The Rev. F. B. Meyer, B.A., Victoria-road Nonconformist Church, selected "The Christian in the Sanctuary" as the subject of his remarks. The schoolrooms and chapel were beautifully adorned with a profusion of flowers, plants, &c., and the singing was led by an efficient choir. Mr. Wright announced that arrangements were being made for holding the autumnal meetings of the Congregational Union of England and Wales in Leicester on October 14 and following days.

HUNTINGDON.—FAREWELL OF THE REV. J. H. MILLARD.—After a pastorate of twenty-seven years the Rev. J. H. Millard, B.A., has taken leave of his church and congregation assembling in Trinity Church. He preached his farewell sermons on Sunday, June 3, and although no public announcement had been made, there was a very large congregation in the evening. The rev. gentleman is leaving to undertake the duties of secretary of the British and Irish Baptist Home Missionary Society. A valedictory service to take farewell of Mr. Millard, was held in Trinity Church schoolroom on Thursday evening, and the attendance was very numerous, including persons from St. Ives, St. Neots, Peterborough, and the villages adjacent to the town. Bateman Brown, Esq., J.P., was voted to the chair. After a hymn had been sung and a prayer offered, the chairman, referring to misrepresentations that had been made as to the relations of Dissenting pastors and their flocks, said it was their glory and boast that their ministers occupied quite as independent a position as those of the Established Church, and were quite as free as regards their preaching. During Mr. Millard's lengthened ministry there had been a large increase of members, and six village churches had been affiliated to them. Three new chapels had been erected, and last, but not least, their own handsome place of worship had been built and paid for. The church had been too busy to have time to quarrel. In parting with Mr. Millard they desired to express their gratitude for all he had done, and their wish for his welfare both spiritual and temporal in the future. The Rev. J. Barrass, of Peterborough, gave expression to similar feelings. They were thankful that Mr. Millard had been so long spared to them. The Rev. T. Lloyd, of St. Ives, having uttered similar sentiments, Mr. Ridgley, on behalf of the church and congregation and a few beloved friends in the county, begged Mr. Millard's acceptance of a purse containing 80*l.* as a memento of their debt of gratitude towards him. The Rev. J. H. Millard, in the course of a suitable reply, said he rejoiced that these proofs of mutual goodwill should be manifest to all at a time when they were aspersed. The review of their thirty years of union furnished a strong argument in favour of voluntary churches in small rural districts. The question of the day was the question of free voluntary churches *versus* the Established Church, and until this is settled their next step of social progress would not be taken. In the history of that church the question

had received a very fair solution. The argument always was that free churches were all very well in large towns, but in small towns they must inevitably fail. The history of that church was a complete answer to that statement, although their circumstances had not been exceptionally favourable. Thirty years ago there were only eighty members, all being shopkeepers or mechanics, except one professional man, who was still alive. There were now nearly 600 members, precisely of the same character and class. All had been accomplished by comparatively poor people, and that was a demonstration that the voluntary principle and free churches could stand. He urged them always to keep united, and let their watchwords be, "Forward and Onward." He could go away with the feeling that he was leaving the church in a prosperous condition, well officered, and with a rank-and-file numerous and hearty in work. The meeting was subsequently addressed by Mr. Freshfield (Wesleyan) and Mr. J. Coote, jun.

Correspondence.

THE LORDS' COMMITTEE ON INTEMPERANCE.

To the Editor of the Nonconformist.

SIR,—The second report of the Select Committee of the House of Lords on Intemperance, with the minutes of evidence taken, has been published in a bulky Blue Book of nearly 400 pages. It includes the evidence of the chief constables of Newcastle-on-Tyne, Chester, Preston, Portsmouth, Gloucester, Norfolk, Durham, Carnarvonshire, and Staffordshire; the stipendiary magistrates for Salford, Swansea, and Cardiff; the mayors of Portsmouth, Devonport, and Barrow; Lancastrian and other magistrates, &c., including the evidence of twenty-six persons. The first witness is Captain S. J. Nicholls, chief-constable of Newcastle-on-Tyne, a town where many mechanics are employed, and which is surrounded by coalmines, and has a rapidly-increasing population. Since the year 1869, according to Captain Nicholls, the number of ale-houses in Newcastle has decreased from 455 to 450, and the beerhouses from 366 to 350, the majority of which are now in the hands of brewers. The number of "beer off licences" included in the above is ninety, and is increasing, but the chief-constable is of opinion that the magistrates should have control over their being granted. Drunkenness has increased in a ratio above that of the population, and the prevailing opinion is that there is increased intemperance amongst females. Saturday is the chief day of drunken cases arising, but the evil extends over Monday, on which day the workmen are irregular in their attendance. The chief-constable would approve of public-houses being kept longer closed in the morning, and is strongly of opinion that they should be closed on Sundays altogether, except for sale for off consumption. In Newcastle, the *bona fide* traveller system has almost disappeared, but the "friends, guests, and lodgers," have taken its place; new licences are rarely granted, but renewals are very frequent, and removals of licences are often known. The "long-bar" system is spreading, spirit drinking is on the increase, and drinking in brothels and houses of ill-fame has also greatly increased. The number of persons proceeded against for drunkenness has very much increased of late, and that amongst females has at least kept pace therewith; but the total is partly due to miners and others coming into the town.

Sir John Iles Mantell, stipendiary justice for Salford, describes its population as largely employed in cotton works, but many in coalmines and iron-works. In Salford there are now 126 licensed victuallers—an increase since 1869—and 788 beer-houses—320 being "out-door houses." The convictions have since 1869 trebled—the proportion to the population being, in 1869, .98 per cent., and in 1876, 2.39 per cent. The proportion of women to the total has not increased since 1869; in 1876 there were 864 women convicted to 2,449 men, but there is only conjecture as to the largeness either of this proportion or as to the total. The public-houses are described as "well-conducted on the whole, and very much improved by recent legislation." These restrictive measures should be carried further. The suggestion is made that beer-houses for selling off should be put under the control of the magistrates; that licences should be given only according to the wants of the neighbourhood; and it would be desirable to diminish the number of existing houses.

Mr. Fenwick, the chief-constable of Chester, shows that the number of public-houses in Chester has been stationary for seven years, and there has been a decrease in the number of beerhouses. In 1869 the number of convictions for drunkenness

was 172 males and 77 females, and last year it was 224 males and 95 females. The police action has been uniform; but there is no regular systematic inspection by the police of the public-houses. Chester, according to the witness, has in its prison a man who has been charged sixty-three times with drunkenness, and who in twenty years has spent "ten and a-half years in prison!" Mr. Aglethorpe, chief-constable of Preston, shows in that place in nine years a slight decrease in the number of the licensed houses, and there is a slight decrease in the number of apprehensions for drunkenness, chiefly among the females; but there has been an increasing amount of evasions of the law amongst publicans, against whom it is "difficult as a rule" to obtain convictions. At Preston the "friends of the landlord" are a difficulty; and the chief-constable believes that later opening and longer closing on Sundays would be desirable.

Passing over the evidence of Mr. Reeve—a magistrate for the city of Norwich, who chiefly deposes to the action of the bench there—we have the Mayor of Portsmouth giving the opinion that the "grocers' licences" work in favour of temperance; but it appears that amongst his establishments the mayor has one connected with the wine and spirit trade. He disapproves of occasional extensions of the hours of closing, and closing an hour earlier on Saturdays would, he thinks, have a good effect. Prosecutions for drunkenness have increased in Portsmouth, but the mayor believes that this is due to increased police vigilance. Music-halls do great harm, he thinks, when beer can be had there. The chief-constable of Portsmouth would grant the magistrates the option of refusing beer-house licences of all kinds; he believes that the Act of 1874 has increased the magistrates' disinclination to endorse licences. Mr. Robinson, the chief constructor in the dockyard, believes that the police statistics are not worth very much, as showing the amount of drunkenness. He believes that "grocers' licences" increase drunkenness; he would lessen the hours of night sale and of Sunday sale; and would measure further restrictions by what the people would bear, and knows no better way of obtaining the needed opinion than the Permissive Bill. The Mayor of Devonport is the next witness, and the figures he gives shows that there is a slight increase in the drunken cases, but the number of licensed houses is practically stationary. The houses are, he thinks, well conducted, but he would close them on Sundays except for selling off, and he devotes a large share of attention to differences of opinion between the watch committee and the superintendent of police.

Passing the evidence of Welsh magistrates (it being chiefly important locally), we come to that of a Bristol solicitor, Mr. T. W. Jacques, solicitor to the Bristol Vigilance Committee, formed to secure the carrying out of the Licensing Acts. This was done by affording legal assistance to the police when publicans were summoned—a mode which had a deterrent influence upon publicans. Objections to renewal of licences were served, and twenty-two were refused, forty-seven or forty-eight being adjourned to allow of the replacing of structural removals. Mr. Jacques suggests that all licences should be on the same footing, and that the magistrates should have a discretionary power, and greater restrictions imposed on transfers; and his pithily-expressed view is, "The more houses the more drunkenness." Mr. Robinson, of Bristol, believes that the grocers' licences act badly—on the public, and on the grocers; the licences for sale for off-consumption are the thin end of the wedge; and he believes that the existence of the vigilance committee produced greater police activity, and gave assistance to the police. The Rev. Hugh Smyth, of Luton, details the course and results of the application of the Prevention of Crimes Act; there is still a large number of licences, and an increasing number of grocers' licences, which have promoted drunkenness in some instances amongst females. He is in favour of Sunday closing. At Luton, a "black list" is kept of persons convicted of certain offences; a copy is supplied to each publican, and if the persons named are allowed to drink in his public-house, his licence is endorsed. After other witnesses, the Gothenburg system is brought up by a frequent visitor to that Swedish port, and who states that within the town he still sees as many drunken people as before the commencement of the new system, but he admits that eatables are now readily procurable in the public-houses. He compares Gothenburg with Stockport, in regard to drunken cases, to the disadvantage of the former, though in the latter there are more places for the sale of drink. He is a teetotaler,

and would make it penal to manufacture or import intoxicating liquor here.

Passing into the shires, we have the evidence of Capt. Christian, of Gloucester, who believes that drunkenness is there increasing. He would raise the rating of beerhouses, and he points out a case of a village—Dumbleton—where there is no public-house, and where "there is no crime"; of Col. Black, of Norfolk, who believes it would be desirable to further restrict the number of houses; and of Col. White, of Durham, who attributes the disreputable condition of the county in regard to drunkenness to the influx of population attracted by the high wages of late years, and who chiefly looks to the influence of education as a preventive.

Mr. Gartside, the town-clerk of Ashton-under-Lyne, where drunkenness in the last two years has increased amongst females and slightly decreased amongst males, attributes the increased female drunkenness to the "quiet facilities" for obtaining liquor by grocers and wine merchants, and that the ability of grocers to supply these spirits "leads to people, who would not otherwise obtain them, getting them." Mr. Schneider, of Barrow, believes that the houses licensed to sell "off" are the "worst style of house that is licensed in England"; but that town is especially troubled by illicit sale in "hush shops." Capt. Congreve speaks of Staffordshire, where drunken cases have much increased of late. This is attributed to the increased wages and the decreased hours of work, and in which county illicit beer-sale in "wobble-shops" is an evil. This concludes the list of witnesses whose evidence is yet brought out. Many tables are given in the Appendix, but the tenor of these is sufficiently indicated in the above summary of the work—still continuing—of this important committee.

Yours, &c.,
J. W. S.

THE POPE'S JUBILEE IN IRELAND.

To the Editor of the Nonconformist.

SIR,—My former letter was dated from Limerick, but I send this from my London home. With respect to the celebration of the Pope's Jubilee in Ireland, I am bound in honour to state that a respectable section of the Romanists did not seem to lay very great stress upon the event. The Ultramontane papers, however, to stimulate their circulation, did their very utmost to make tenth-rate illuminations and fifth-rate processions appear to be spectacles of unprecedented magnitude and unexampled brilliancy. To Limerick crowds of people from Waterford, Kilmurphy, and other places "thronged" to witness the Sabbath desecration sight, and to see the tawdry and tinsel which ignorant devotees had prepared for their edification. Brass bands—in which the drums "discouraged" most vigorous music—were heard from morn to dewy eve, and if Paganism does very much more to degrade the human mind than Romanism, it must, indeed, be a terrible delusion and a more than damnable lie. To show the spirit of the Romanists, for the thing was laughed at all round as a capital "consecrated" joke, I relate the following incident. On Sunday evening, the 10th inst., the day originally fixed for the procession, there was an illumination in the city, and about ten o'clock a priest of the name of Nolan went to the verger of the Protestant cathedral attended by a few friends, some of them women—or men dressed as women—and asked the verger as a special favour to allow them to ascend to the top of the cathedral to witness the illumination. That "authority," knowing the priest, and possibly influenced by a douceur, gave his permission for the party to ascend. Midway one of the men-women—as real ladies often do—became nervous, and requested the verger to stay with her and let her friends proceed. The polite verger agreed to remain with the timid darling, and in a few minutes after bonfires were seen to arise from the top of the cathedral, and the priest party soon descended, the darling having recovered under the polite and delicate attention of the verger. The plot was a silly and senseless one, but it is a straw, and shows the current of thought and feeling in the district.

A few weeks ago a Protestant regiment, the 90th, was stationed at Limerick. A charge was made against some of the younger soldiers that they had robbed a village church of a chalice. Crowds of excited and brutal men and women when they came to town set upon them on one Sunday evening, and it was only by great effort that innocent men were rescued from their hands. Devilism, the outcome of priestism, was rampant for hours. The regiment had to be removed, and is now stationed at Portsmouth. The police

had to be stationed along the line when they left, to prevent the reckless Romanists from attacking the train with stones. These are samples from the Ultramontane sack.

To return to the celebration or desecration. Many of the priests did not join the procession because the holy (?) fathers or Redemptorists took the lead, and they gazed on in dudgeon. The whole of the secret has not leaked out as yet, but if the legs of the priests were not in the procession their hearts were in good marching order. It would take too much of your space, so I will not trouble you with a description of the decorations, which were contemptible in the extreme. Nor will I transcribe the numerous mottoes which were flaunted in the eyes of the "faithful" to exalt the claims of the Pope. A few were ridiculous, others blasphemous, and the rest anomalous. I cannot describe to you the procession, which, for the most part, was composed of members of the Arch-Confraternity of the Holy Family. A few of the greenhorns who had served in the Papal Brigade were present, and tried to look like veterans, but failed. Among the guilds were those of Philip Neri, St. Alexis, Polycarp, our Lady of Dolours, of Lourdes, of the Sea, of Grace, of Perpetual Succour, the Divine Infant, St. Aloysius, John Baptist, Francis Xavier, John of God, &c. I could not set down the many other titles given to the guilds of deluded men who think that Jesus Christ is mightily pleased with flags, drums, loud and bad music, tar-barrels, torches, bonfires, crackers, and farthing candles, especially when these sublime gifts are offered to the Virgin and the Pope by men steeped in superstition and delusion. The procession moved on till it reached the Cathedral of St. John, when Bishop Butler, a real Episcopal platitude, before the *Te Deum* was chanted, delivered a sermon, the great charm of which was its brevity. He said, "Why do you make this demonstration for Pius the Ninth? Is it on account of his venerable age and his ancient virtue? No! Is it on account of his having suffered and so nobly suffered for truth and justice? No! Is it because he loves our country, and has never let an opportunity pass to show and prove the love which he bears to us. No! But it is because, together with all these things, and high above them, you all know that he is appointed head of that Church of which Christ is the invisible Head—that he is the Vicegerent of God upon earth—and the immediate Representative and Vicar of Christ. It is because you know I believe that, that therefore what is done for him is really done for our Lord Jesus Christ. I shall take care that what you have done to-day in Limerick in honour of the Holy Father shall be faithfully transmitted to him, and that his solemn benediction may be asked upon you and your families." Some platitudes concerning his own "Butlerian blessings," which were to descend also to their grandchildren, concluded his address. Such is Roman Catholic truth in priest-ridden Limerick. Such is the exalted theme of that Universal Church which preaches toleration when it is weak, and practises persecution when it is strong.

This question is often asked, Did Mr. Gladstone in his scheme for the disestablishment of the prelatic Irish Church, ever give due prominence to the opinions of the Protestant Nonconformists? Was it for mere or sheer policy's sake, or for the sake of righteousness, or truth, or country, or Christ? or did Mr. Gladstone attempt to curry favour with the reactionary and rebellious Ultramontanists of the Emerald Isle? I will not attempt to decide. I may add that if the magistracy appointed by the late Liberal Government is to be taken as a sample of future political magisterial appointments, the sooner English Liberals take up the matter in right good earnest the better for Ireland. May I ask you, or any of your "legal" readers, whether now such public religious processions are lawful or not? I very much question whether in the South of Ireland such a Protestant—I will not say Orange—display in favour of Luther, Calvin, or Cromwell would ever be permitted by the priests, especially if Ireland should ever be blessed, or cursed, with a few weeks or months of Home-Rule. Such men as Butt and Shaw in reality pander to the worst tempers and tastes of an ignorant and superstitious people—versatile and fickle, perhaps, but yet possessing many noble traits of character which, under Christian, not mere prelatic Protestant, teaching, would make Ireland a truly great country, and the Irish a truly great nation. If the priests instead of indulging in all good cheer, too often at the expense of the poor, would make the attempt to see that men, women, and children were better housed, clad, and fed, an impetus would be given to industry and trade which would remove much Irish dis-

content. But there is a sad lack of capital, talent, and enterprise in the Roman Catholic employers of labour.

Believe me, Sir, your obedient servant,
H. C.

Kensington, June 21, 1876.

PROPOSED CHORAL FESTIVAL SERVICE.

To the Editor of the Nonconformist.

SIR,—It has been suggested that it would be pleasant, and certainly beneficial, if as large a number as possible of the choirs belonging to the Nonconformist churches in London could meet together for a service occasionally. It has been arranged, therefore, to have a choral festival service in the City Temple on Thursday, July 26, at 7.30 p.m., when it is hoped a large body of singers will be gathered together. Already several choirs have very kindly promised their help. I should be much obliged if ministers, organists, and choirmasters would bring the matter under the notice of their respective choirs, and induce them to join in the proposed service. Nothing will be attempted but what might be sung at an ordinary service by the majority of our congregations. One full rehearsal, therefore, is all that will be necessary.

I shall be glad to receive further promises of assistance at an early date, in order that the arrangements may be finally settled. In all cases will correspondents please give me the numbers of the respective parts that will attend.

I am, &c.,
E. MINSHALL, Organist.

The City Temple, June, 1877.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

At length there is something definite to report in the way of accomplished work in the House of Commons. The Universities Bill is through committee, and the Prisons Bill has passed the stage of the report on the amendments. Being in the way of working, the House got through these important stages in a single sitting, the day—which deserves to be famous—being Thursday last. There had been a morning sitting on Tuesday, and absolutely nothing had been done, and it appeared that at the current rate of progress, or rather of obstruction, the Prisons Bill might yet remain on the orders of the House for a fortnight. On Thursday, however, as if by magic, the obstacles in the way of the bill suddenly became smooth. Whether it was the exhaustion consequent on the hot weather, or whether it was the results of sated appetite, or from whatever cause, it is certain that Mr. Parnell and Mr. Biggar approached the continuance of their work with quite a languid air. Mr. Parnell had placed on the paper five new clauses, just to begin the evening with. Had they been fought as others have been these alone would have occupied all the sitting, and there yet remained others further on. But owing to the influence vaguely referred to, Mr. Parnell was good enough to allow business to proceed. The Home Secretary accepted with important amendments, one of the new clauses, Mr. Parnell abandoned the others, taking a division on one just to show what might be done and he pleased. Mr. Biggar, as usual, sat just below his coadjutor, glancing round the House with the malicious-grin one would write it if he were not speaking of a member of the House of Commons—with which he is accustomed to watch any members whilst undergoing torture by Parnell. But even in this exercise his smile was less accentuated than usual, and he offered no encouragement to Mr. Parnell to desist from his softer humour.

All was going on well; Mr. Parnell and Mr. Biggar had been actually disposed of, and there remained only one amendment under discussion, when in an evil moment Mr. Waddy, seizing this last opportunity, delivered a speech which served as oil poured on an almost extinguished conflagration. Mr. O'Connor Power had moved a resolution designed to place prisoners convicted of treason felony, and offences of a political nature, on the same footing as if their criminality were in the eye of the law bounded by the iniquity of having written libel. This was a motion in which, on high grounds and with full consciousness of the distinction between committing murder and of performing actions which, as Major O'Gorman in a lucid moment pointed out, would be regarded as patriotic if they had only been successful, many members of the Liberal party concurred. Mr. Waddy, however, characteristically taking a criminal court view of the case, denounced Mr. O'Connor Power's efforts, and pointed out in a

somewhat coarse manner that political prisoners were not only not better than ordinary prisoners, but oftentimes were much worse. This brought up Mr. Joseph Cowen with an emphatic and eloquent disclaimer of such a reactionary and despotic political doctrine; which, as Mr. Cowen pointed out, was actually opposed to the constitution of the House of Commons itself. For some time after Mr. Waddy was peppered with reproof, even Mr. Hibbert, on the front Opposition bench, joining in the chorus, to which the Chevalier O'Clery gave a ludicrous air by thrusting himself forward with a speech.

Later the flame burst forth again in a fresh direction—Mr. Goschen, who does not forget that he has been a responsible Minister of the Crown, and may be so again, taking occasion to observe that it was undesirable that political prisoners should have kid-glove treatment. Hereupon, Mr. Sullivan rose, and delivered a speech which, within the same brief limits of space, has not recently been equalled for fire and eloquence. Mr. Sullivan is a true orator of the highest type, in which emotion is restrained by, whilst it inspires, information, good taste, and a knowledge of mankind. On this occasion Mr. Sullivan gave himself up entirely to a glowing denunciation of the principle so coldly enunciated by officialism on the front bench. This was a cheering interlude in the long and dreary debate, and thus the discussion on the Prisons Bill closed, amid thunder and lightning—Mr. Cross caring nothing for the storm, so that it landed him in the haven towards which he has through many weary hours been beating, like a passenger-boat off Newhaven, waiting till the tide shall serve.

The Universities Bill came on at a comparatively late hour, which, had the Irish members been at all concerned in it, would have forbidden progress. But Mr. Biggar and Mr. Parnell were absent, doubtless celebrating their triumph in so long obstructing the Prisons Bill. The remaining members being chiefly concerned to make the best of the bill, no objection was offered to resuming committee. Presently the debate became exciting. An amendment moved from the Conservative benches by Mr. Gregory, designed to give the Commissioners power to regulate the residences of undergraduates as a qualification for a degree, was opposed by Mr. Gathorne Hardy, and defeated by a narrow majority of four—the Ministry mustering only 147 members against 143, who, joining hands from all parts of the House, almost carried the clause.

Apart from this incident, the Government have had a bad time during the week in respect of the Irish Sunday Closing Bill. This is a measure which brings sad memories from last session; the Government suffering a serious defeat when they were so ill-advised as to oppose it. This session they profess to have profited by experience, and when Mr. Richard Smyth moved the second reading early in the session, Sir Michael Hicks-Beach, with every protestation of amiable desire, proposed that the bill should be referred to a select committee, undertaking in the most distinct manner that this step was not designed to obstruct the bill, and even hinting at the possibility of its being dealt with before Easter. Whether the Government hoped that the committee might be induced so to manipulate the bill so as to make it easy for them to perform that promise is simply a matter for speculation. Sir Michael Hicks-Beach was chairman of the committee, which, of course, contained a majority of Ministerialists. In the end, however, the committee played the part of Balaam, and, being called in to oppose the bill altogether, blessed it altogether, going further than even Mr. Smyth proposed.

Invited on Thursday to state what measures he proposed to take, to redeem the promise, Sir Stafford Northcote indicated through a cloud of words that he proposed to take none, and to-night Mr. Smyth returned to the charge. The strong manifestation in the House in favour of the bill has convinced the Government that the careless manner assumed last Thursday by the Chancellor of the Exchequer was dangerous. Accordingly to-night the right hon. baronet came forward with a proposal elaborated out of a joke, made last week, to the effect that Sir Wilfrid Lawson should further the cause of temperance by giving up to the Sunday Closing Bill the day obtained for his Permissive Bill. Sir Wilfrid did not see the joke when it was put in this form from the Treasury bench, and showed a disposition to break out. The Chancellor of the Exchequer had, however, the whip hand; and though in taking a day from Sir Wilfrid Lawson, and giving a morning sitting, the Government really do nothing for the measure, they will have a colourable pretext for assuring the country at the

end of the session that they were true to their pledge given early in the session to forward the bill.

The House of Commons has been occupied to-night chiefly with matters tacked on to the Committee of Supply for the Navy. But the chief event has been the news which reaches us from the Lords, of the defeat of the Government on Lord Harrowby's clause on the Burials Bill. A defeat like this, after a pitched battle, is one which no Government can afford to despise, and the conviction here is that the Government will make the best of what they doubtless regard as a bad job, and will accept Lord Harrowby's clause, with such verbal alterations as may make it appear as if it were their own.

FOUNDATION DAY AT MILL HILL.

Contrary to all appearances in the morning, the scholars and friends of Mill Hill School had beautiful weather for the ceremonies and enjoyments of "New Foundation Day" on Wednesday last, and there was a good muster on the occasion; though some faces customarily seen were necessarily absent. Certainly the view at the back of the school, looking towards Harrow, never appeared more beautiful than it did in the afternoon sun; while the school grounds were as fresh and green and bright as plenty of soft turf and fine old trees, lighted up by a June sun, could make them; and to the gay dresses of the ladies, dotting the lawn and the paths, were this year added the scarlet robes of two doctors; Mr. J. A. Murray now appearing—as Dr. Weymouth said after luncheon—as "a full blown" LL.D. of Edinburgh University. The morning was devoted by the boys to the usual games, and at half-past two—the general company having by that time arrived—a large company sat down to luncheon in the dining-hall.

The Headmaster, Dr. Weymouth, presided, and, after the Queen's health had been drunk, a series of what may be called domestic toasts followed. With great heartiness the chairman proposed the health of the vice-master and assistant-masters—to whom, quite as much as to himself, the prosperity now enjoyed at Mill Hill was due. He particularly referred to the Rev. R. Harley—whom he described as one of the greatest mathematicians in England—and to Dr. Murray. Mr. Harley, in replying, said that he thought the school had never before had so strong a teaching staff as it now possessed. He added, that not the least of his own pleasures in his present position arose from the fact that, acting, as he did, as pastor of the church assembling in the school chapel, he still had the opportunity of exercising the office of a Christian minister, and that among a large number of thoughtful and intelligent boys. *Appropos* to the vice-master, it may be stated that he has built a large boarding-house in the neighbourhood, which is filled with Mill Hill boys—an enterprise for which he was highly commended in Dr. Weymouth's speech.

The health of Miss Cook—the "lady resident"—having been proposed by the Rev. J. Pillans, who spoke highly of the motherly influence which she exercised over the boys, the Rev. J. De Kewer Williams replied on her behalf. Of course he was humorous—whoever heard "De Kewer" when he was not? One of his hits was, that when parents asked his advice as to where they should send their boys, his reply was, if physically delicate to Margate, but if they required to be braced up intellectually, to Weymouth. "The Old Boys" was proposed by the head-master, who said that many of them were present, and a much larger number were scattered over the country. The encouragement which they gave to the present masters was highly appreciated, some of them never being wanting in their gifts, when the library needed enlargement, or swimming baths were required, or other improvements were suggested. Several had given extra prizes, and when Mr. Scrutton, the treasurer, who until now had always given the gold and silver medals, thought it would be better to throw it open to other Old Boys, the appeal had been responded to with the greatest readiness.

The Rev. Andrew Reed responded in a semi-humorous, semi-dolorous speech; for he could not help contrasting the advantages and amenities of to-day with the denials and the severities of the past. When he was a boy, he said, there were tremendous draughts in the corridors, and only one basin for every six boys to wash in. And then, though Mr. Priestley was, no doubt, an admirable teacher, his arm was strong, and his cane supple.

Dr. Murray, who proposed the health of the visitors, said that both masters and boys were working hard, and that it was needful that they should do so; inasmuch as the new board schools would turn out many competitors with the youths in the older schools. He hoped that the boys now in the school would emulate some of those who were present as visitors, who occupied influential positions in society, and had done much useful work.

Prince Louis Lucien Buonaparte, as the most illustrious visitor present, was called upon to respond to the toast, and he did so with the utmost brevity. For though one of the most distinguished philologists of the day, as he was described, he is no speaker in the English tongue. It may be added, that he is an elderly, grave-looking man, with the Napoleonic features, but otherwise by no means French in appearance.

"Prosperity to Mill Hill School" was proposed by Mr. E. B. Dawson—not only an Old Boy himself, but the son of one. He spoke with enthusiasm of the vigorous condition of the school, on this its seventieth anniversary. He also hoped that the "Bousfield Scholarship" would not be the only one possessed by the school, as it could be competed for but once in three years.

The chairman's health having been drunk, the company quitted the hall—some to ramble about the grounds, and others to inspect the drawings and the prizes, which were on view in the chapel; while those who preferred the open air to being within four walls, were regaled with singing by the school choir. By half-past five Mr. Justice Lush, who was to distribute the prizes, and who was late, had arrived, and the chapel was soon quite filled. In a preliminary statement, Dr. Weymouth said that two former boys had passed their first B.A. examination at the London University last July, and in January one obtained the first place in honours, and two others passed in honours. This year another had been number one in honours, and no other school had ever had the good fortune to obtain for its scholars such a position in two successive years. The school had also been remarkably successful in the Cambridge Local Examination; seven boys having passed with first-class honours.

Sir Robert Lush then delivered a very feeling address, in which he referred to his former knowledge of the school, when he lived in the neighbourhood. He knew it in its prosperity, under Mr. Priestley, and then in a time of great depression, and he was delighted at the position of eminence and prosperity it had now attained. Having addressed some excellent words of advice to the boys, he commenced the process of prize distributing. This, it is needless to say, was watched with great interest by the parents and friends of the successful scholars; while the boys showed the appreciation in which they held particular schoolmates by the loud applause with which they greeted them, as they made their way to the platform from which the prizes were distributed. This approbation was vociferously displayed when Oliver Puckridge received the "Good conduct Prize," which had been awarded to him, in part by the suffrages of the boys, or when the same boys came up several times to receive a prize, or when particularly young and small boys were called up.

It was not known who had won the gold and silver medals till the examiner's (Dr. Angus) award was opened, when it appeared that Ravenscroft Smith had secured the first, by his essays on the life and writings of Quintus Horatius Flaccus, and Owen Seaman the second; he having also received several prizes.

The prize list is subjoined, and it was not until some time after the distribution was over that the company separated. Among those who were present were Sir W. Elliot, Mr. A. J. Ellis, F.R.S., the Rev. A. Hannay, the Rev. Robert Marten, Mr. Carvell Williams, the Rev. A. Mursell, Mr. T. T. Curwen, Dr. Wood, the Rev. T. Prast and Mr. P. P. Perry of Northampton, the Rev. J. B. French, the Curate of Mill Hill, Mr. E. Sheffield, J. W. Field, Esq., and James Clarke, Esq.

PRIZE LIST.

Good Conduct Prize.—Oliver Puckridge.
Cambridge Local Prizes—Juniors in First-class Honours.—W. R. Dent Adkins—S. F. Bates—R. J. Hodgson—R. Pigott—E. R. Tanner—H. Temperley—B. Webb.
Juniors in Second-class Honours.—W. H. Andrew—C. H. Bedells—A. L. Hannay.
Junior in Third-class Honours.—J. H. Ball.
Form Prizes.—Sixth Form.—T. H. F. Laphorn—J. R. Tanner—O. Seaman.
Senior Fifth.—H. Temperley—E. R. Tanner—R. J. Hodgson.
Junior Fifth.—S. H. Seville—W. H. Andrew—A. L. Hannay—C. H. Bedells—F. Colebrook.
Modern Remove.—J. T. Robinson—J. H. Gibson—G. Ware.
Fourth Form.—E. B. Moffat—A. V. Kingdon—H. S. Jackson—J. A. Parkyn and A. A. Moore, equal.
Upper Third.—R. H. Weymouth—W. A. Ball—J. H. Johnson—F. S. Pelissier.
Lower Third.—A. S. Johnston—A. J. Malcolm—F. W. Hutchison—H. S. Ballance—T. R. Hodder.
Second Form.—A. E. Anscombe—W. Scott—E. Glazier—J. Thornton—M. Bunster.
First Form.—J. Johnston—J. B. Langley.
Extra Prizes.—Proficiency in Languages, &c.—J. R. Tanner—J. A. Parkyn.
Latin Essay.—T. H. Field Laphorn.
English Verse.—W. R. D. Adkins—F. Colebrook.
English Literature.—O. Seaman.
Maintaining First Place in Mathematics.—H. Harley.
First for Mathematics.—O. Seaman.
Mathematics (Second Prize).—H. Temperley.
Mathematics (Boys under fifteen).—E. B. Moffat—W. R. D. Adkins.
Scripture Knowledge.—W. R. D. Adkins.
Scripture Knowledge (Second).—H. Harley.
Greek Text of the New Testament.—O. Seaman.
French.—O. Seaman—F. W. Hutchison.
For German.—J. H. Gibson.
Early English.—J. R. Tanner.
For Shakespeare.—W. H. Andrew—S. H. Seville.

Natural Philosophy.—E. B. Moffatt—S. S. Dallmeyer.

For Lent Term, 1877.—E. B. H. Cunningham.

Best Collections of British Plants.—J. F. Curwen—J. H. Ball.

Best Collections of Insects.—P. Edwards—A. H. Crowe.

Drawing.—D. J. Maybery—A. Cockle—J. F. Curwen.

Writing.—J. H. Gibson—E. Scarborough.

Singing.—A. Doulton—J. H. Ball—C. H. Bedells—A. Doulton—A. E. Gatward—J. H. Gibson—H. D. Malcolm—T. Parrington—A. E. Rook.

Prizes on Obtaining Scholarships.—O. Seaman—R. J. Hodgson—J. A. Parkyn—H. Jackson.

Passing Cambridge Local Examinations without Honours.—E. A. Blaxall—E. J. Crossley—C. Fraser—G. H. Leonard—F. R. Lovering—H. D. Malcolm—B. A. Millard—S. S. Pawling—W. B. Spencer—F. E. Wayman.

The examiners reported that neither of the competitors for the Bousfield Scholarship had sufficiently proved their competency.

EDUCATION IN 1876-77.

The report of the Committee of Council on Education in England and Wales for 1876-77 states that the schools in England and Wales visited by the inspectors for the purpose of annual grants, which provided in 1869 for 1,765,944 scholars, or for 8.34 per cent. of the whole population, were in 1876 sufficient for 3,426,318 scholars, or 14.13 per cent. of the estimated population. There has thus been an addition of room, in aided schools, for 1,660,374 children in seven years. The average attendance in aided schools (day and night) has risen from 1,225,764 in 1870 to 2,034,431 in 1876. There were, in 1876, 2,943,774 names of day scholars on the registers of inspected day schools (of whom 2,412,211 were present each day of inspection), and this is the number of children, out of at least four and a-half millions for whom elementary schools are required, who received more or less of efficient instruction in such schools during the past year. Of the day scholars on the registers 1,041,219 were below, and 1,902,555 above, seven years of age. With regard to the supply of teachers, the report states that there were on December 31, 1869, 12,842 pupil-teachers, 1,236 assistant teachers, and 12,027 certificated teachers at work in schools under inspection. These numbers by December 31, 1876, had risen to 30,626 pupil teachers, 2,921 assistant, and 23,328 certificated teachers; while the pupil-teachers in the first of the five years of their service have increased from 3,392 in 1869 to 6,676 in 1876. School boards have been established in 123 out of 223 boroughs in England and Wales, with a total population of 5,543,956; and in 1,667 out of 2,346 parishes, with a total population of 4,018,888. Including London, the total population under school boards is 12,829,381. By April 1, 1877, by-laws for enforcing the attendance of children at school had been sanctioned in accordance with the terms of the Act of 1870, on the application of the school boards of—London, with a population of 3,266,987; 109 municipal boroughs, 5,453,724; 612 civil parishes, 2,500,652; total 11,221,363. Compulsory attendance at school, under by-laws, is, it is stated, now the law for fifty per cent. of the whole population in England and Wales, and for about eighty-four per cent. of the whole borough population.

The report of the Committee of Council on Education in Scotland states that 2,817 elementary day schools in Scotland were inspected in 1876, and provided accommodation, in 3,051 departments, for 56,428 scholars. The average daily attendance in these schools amounted to 329,083, so that each department, while providing accommodation for 149 scholars, had an average attendance of only 107. There were on December 31, 1868, 2,859 pupil-teachers and 2,406 certificated teachers at work in schools under inspection. These numbers by December 31, 1876, had risen to 4,475, pupil-teachers, and 4,261 certificated teachers, while the pupil-teachers in the first of the five years of their service have increased from 639 in 1869 to 853 in 1876.

"The Fern World" is the title of a new book by Mr. Heath, author of the "Fern Paradise." The volume which is in the press, deals with the structure, classification, distribution, uses, and "folklore" of ferns, fern culture, "fern hunting," &c. It will include descriptions of rambles through the combs and glens of North Devon. Considerable space will be devoted to the description, distribution, and culture of British ferns, and the text will be illustrated throughout by coloured lithographs of fern groups, printed from nature, &c.

The *Academy* says that a discovery of much literary interest has been made in a region that would have seemed unlikely enough to yield such a measure. The long-lost "Poetry for Children," by Charles and Mary Lamb, published in two tiny volumes at Godwin's Juvenile Library in 1809, has at last been found in South Australia, in the possession of the Hon. Mr. Sandover, of Adelaide, and through his courtesy has been transmitted to the country of its birth and publication. The total disappearance for so many years of a book of which a whole edition was rapidly sold off at the time is a striking testimony to the power of destruction possessed by children. In the forthcoming number of the *Genleman's Magazine* a paper will appear containing an account and description of the volumes, with extracts from them. The poems are eighty-four in number, and of these only twenty-nine were hitherto known.

Epitome of News.

The Queen and Court are expected at Windsor Castle on Friday morning.

The Prince and Princess of Wales, with their children, have left Easthampstead Park for Marlborough House.

The Emperor and Empress of Brazil are in London and have busily engaged in sight-seeing. On Sunday they went to the French Chapel, in George-street, Portman-square. On leaving chapel, they visited Sir Richard Wallace's mansion, in Manchester-square, and afterwards went to Buckingham Palace, and to the Royal Botanic Gardens in Regent's Park.

The *Daily News* is requested to mention that there is no foundation for the statement in "Dod's Peerage," under the name of Mr. Gladstone, that he has a pension of 2,000*l.* a year.

Her Royal and Imperial Highness the Duchess of Edinburgh left Berlin on Saturday night for St. Petersburg.

With the exception of Lord John Manners, who is in attendance upon the Queen at Balmoral, all the Ministers were present at Saturday's Cabinet Council.

A marriage is arranged, and will take place in August, between the Lady Mayoress of London (Miss White) and Mr. Cecil Price.

Mr. Wm. Lloyd Garrison, the eminent anti-slavery advocate, is now in London. He has come across the Atlantic for the benefit of his health. He has been compelled to decline all invitations to attend public meetings. He will remain in the metropolis about a fortnight.

One of the Blackheath highwaymen, or an imitator, has appeared at Peckham. Mr. Butterfield, a tradesman in Stoke Newington, was driving under the arch of the Peckham-rye Railway-station on Friday evening, when an elderly man suddenly rushed forward and, catching hold of the horse's head, exclaimed, "Now I'll give you a little of the Blackheath highwaymen." He pulled a pistol from his pocket and presented it at Mr. Butterfield's head, at the same time demanding his money or his life. Mr. Butterfield struck at him with his whip, and with a howl of rage the man ran off as fast as he could, followed by a crowd of persons who had witnessed the occurrence. He managed, however, to elude pursuit by dashing over the railings into the enclosure at Peckham-grove.

The Government inquiry into the fatal bridge accident at Bath has been adjourned *sine die*. Another death, making the tenth as a result of this disaster, was announced on Saturday evening.

Mr. Henry Matthews, who represented Dungeness in the last Parliament, has announced his intention of contesting the borough as a Conservative Home Ruler. There are about half-a-dozen candidates. The polling will take place on Saturday next.

The nomination for Huntingdonshire will take place on June 22 and the polling on June 29. Viscount Mandeville is the Conservative candidate. He will be opposed by the Hon. H. W. Fitzwilliam, who says that he had the honour of representing the county Wicklow for six years in the last Parliament, and that the traditions of his family point to many years' devotion to the cause of civil and religious liberty.

The Caxton Exhibition at South Kensington will be opened by Mr. Gladstone on the 30th June. Mr. Gladstone will deliver an address, which will be immediately after printed in old Caxton type. The Queen has lent a book—the *Mentz Psalter*—valued at 3,000*l.*, to the Exhibition. This is the first printed book bearing a date, viz., 1457.

There appears to be every likelihood of the Crystal Palace being turned into a college for technical education. It is said that the City guilds have taken up the project, and that the Mercers, Drapers, Fishmongers, Goldsmiths, and Cloth-makers have each promised the sum of 2,000*l.* annually. The Armourers and Braziers have promised 525*l.* and the Plasterers 52*l.* 10*s.* each per annum. The Ironmongers, Salters, Vintners, Painters, Dyers, Shipwrights, Coopers, Spectacle-makers, Liners, Glassmakers, and Weavers' Companies have all promised support; and the projectors confidently hope that an endowment of 50,000*l.* per annum will be forthcoming for the technical education of our youth.

It is proposed to hold a great Conservative demonstration in Manchester on August 25.

Mrs. Dawson, widow of the late George Dawson, of Birmingham, has been presented with upwards of 2,000 guineas, almost wholly subscribed by the congregation of the Church of the Saviour, the place of worship of which the distinguished preacher, lecturer, and writer, was pastor.

Mr. Frederick Bowyer, of Guildford, died on Friday from the effects of sunstroke.

A copy of a letter addressed by the Admiralty on June 5, 1877, to Captain Sir George S. Nares, R.N., K.C.B., on the subject of the outbreak of scurvy in the Arctic Expedition, 1875-76, has been printed as a Parliamentary paper. Admiral Hall says he is directed by their lordships "to observe that my lords make full allowance for the great practical difficulties that you had to contend with in deciding upon the best scheme for provisioning the sledge parties, and that they appreciate the reasons which guided your action in the matter; but at the same time their lordships must express their regret that you did not attach due weight to the recommenda-

tions of the Director-General of the Medical Department upon the subject."

The select committee of the House of Commons appointed to consider the Floods Prevention Bill have decided to report to Parliament that in their opinion the most equitable mode of charging and meeting the expenses to be incurred for the prevention of floods within the metropolitan district would be that the works should be carried into effect by the Board of Works, and the expense paid out of a rate levied over the whole metropolitan area.

The foundation stone of the new Bristol Grammar School buildings was laid last week by Mr. Herbert Thomas, the chairman of the governing body, in the presence of a numerous gathering of citizens. The site of the building is in Tyndall's-park, and the cost of the structure, inclusive of the land obtained for a spacious playground, will exceed 20,000*l.* Congratulatory speeches were made by several of the governors on the successful result of their protracted and anxious struggles with the authorities in London, whose proposals long threatened to seriously imperil the interests of the school and of the city.

In the presence of an assembly comprising the Chancellor of the Exchequer, two ex-Cabinet Ministers, and many members of the House of Commons, the honorary freedom of the City of London was on Friday presented to General Grant "for the eminent services he had rendered to the cause of civilisation by maintaining amicable relations with foreign nations." In reply, General Grant expressed his deep sense of the cordial reception which he had met with in England. He regarded the honour conferred upon him that day as intended quite as much for the country which he had served, in two capacities, as for himself. The ceremony was followed by a *déjeuner* in the Guildhall, at which the health of General Grant was proposed by the Lord Mayor in highly complimentary terms. The General briefly conveyed his acknowledgments, heartily thanking the citizens of London for the distinction he had received. After the *déjeuner* at Guildhall, General and Mrs. Grant, Mr. Jesse Grant, the Lord Mayor and the Lady Mayoress, Mr. and Mrs. Pierrepont, and General Badeau, paid a visit to the Crystal Palace. Having inspected the Fine Arts Court and the Technological Museum, the party attended one of the ballad concerts, and after dining in the south saloon, witnessed from the Queen's corridor a display of fireworks. The two principal pieces were a likeness of General Grant and a representation of the Capitol at Washington.

The Emperor William has left Berlin for Ems.

The Grand Duke of Hesse died last week at Darmstadt, and is succeeded by his nephew, Prince Louis of Hesse, who is married to the Princess Alice.

The *Coburg Gazette* contradicts a report that the Duke of Edinburgh has recently renounced his claims to the Duchy of Coburg in favour of the Hereditary Prince of Saxe-Meiningen in consideration of an annual payment.

Mr. James Russell Lowell, author of the well-known "Biglow Papers," has been appointed United States Minister to Madrid.

The shipments of fresh beef to England from New York and Philadelphia in May last amounted to 7,291,765*lb.*

The Pope received many cardinals and Spanish pilgrims on Tuesday. Replying to an address, he said, "Jacob, when travelling, being attacked by Esau, prayed, but also armed his servants. Do we desire to conquer the Esau of this revolution? Let us pray, and establish well-ordered camps in Spain, France, Germany, and everywhere." On Friday the last of the large bodies of pilgrims which have visited Rome this year was received by the Pope. Several deputations were received by His Holiness on Saturday.

The funeral of M. Edmond Adam, a Republican senator, took place in Paris on Thursday. It was attended by a dense crowd, including many senators and deputies. MM. Victor Hugo, Gambetta, and Louis Blanc were present. There were no cries, and not the slightest disorder. The windows along the boulevards were filled with spectators. MM. Victor Hugo and Emmanuel Arago said a few words over the grave, dwelling on the private virtues of the deceased, and studiously avoiding political topics.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN CONSUMPTION.—The extraordinary virtues of Dr. de Jongh's Cod Liver Oil in Consumption, and its vast superiority over every other kind, are now fully established. Administered in time, and steadily persevered in, it has not only the power of subduing all disposition to Phthisis, but of arresting the development of tubercles; or, when the disease has advanced to the developed form, it has accomplished in numerous instances a complete cure. Dr. Neale, Physician to the Lord-Lieutenant of Ireland, writes:—"Of all the preparations of that valuable remedial agent, Cod Liver Oil, the most uniformly pure, the most palatable, and the most easily retained by the stomach, is Dr. de Jongh's Light-Brown Oil." I have habitually prescribed Dr. de Jongh's Cod Liver Oil in cases of Pulmonary Consumption, with very beneficial results, and I can confidently recommend it as the most efficacious kind." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2*s.* 6*d.*; pints, 4*s.* 9*d.*; quarts, 9*s.*; with his stamp and signature, and the signature of his sole consignees on the capsule, and the label under wrapper, by all chemists. Sole consignees, Ansar, Hartford, and Co., 77, Strand, London.—[ADVT.]

NEW COLLEGE, LONDON.

The TWENTY-SEVENTH ANNUAL GENERAL MEETING will be held at the College, Finchley New-road on FRIDAY EVENING, June 22nd. The Chair will be taken at Six o'clock by JOHN BARRAN, Esq., M.P. for Leeds. The Rev. W. PULSFORD, D.D., of Glasgow, has kindly promised to deliver an Address to the students. The Revs. Dr. Drummond, S. Hedditch, W. M. Statham, and other Ministers and gentlemen, are also expected to take part in the proceedings. Subscribers and friends of the College are respectfully invited to attend.

W. FARRER, LL.B., Secretary.

N.B.—The College is easily accessible by the Metropolitan and St. John's-wood Railway (New Cottage Station), the North London and Hampstead Junction (Finchley-road Station), and the Midland (Finchley-road Station).

NEW COLLEGE, LONDON.

CANDIDATES desiring admission as Students for the Ministry, at the commencement of the Session in September, are reminded that applications and testimonials should be sent in not later than the end of July.

All necessary information may be obtained from the undersigned, at the College, Finchley New-road, Hampstead, N.W.

W. FARRER, LL.B., Secretary.

THE ONE HUNDRED AND NINTH ANNIVERSARY

OF
THE COUNTESS OF HUNTINGDON'S COLLEGE, at CHESHUNT, will be held on THURSDAY, June 28th, 1877.

DIVINE SERVICE will commence, at Eleven o'clock, with the reading of the Order for Morning Prayer by the Rev. JOHN B. FIGGIS, M.A.

The ANNUAL SERMON will be preached by the Rev. FRANK SODEN.

A Cold Collation will be served in a Marquee, in the College Grounds, at Half-past One o'clock. The Right Hon. the Earl of CHICHESTER will preside.

The Prizes and Certificates of Honour will be distributed at Four o'clock.

Tickets for Dinner and Tea, 5s., and for Tea, 1s., may be obtained from the Secretary, at the Office, 13, Blomfield-street, London Wall, E.C. Tickets and seats are correspondingly numbered, and are only to be secured prior to the day of the Anniversary. Early application is necessary, as only a limited number will be issued.

Trains leave Liverpool-street for the Waltham and Cheshunt Stations at 9.30 and 10.3 o'clock.

HACKNEY COLLEGE.

The ANNUAL MEETING of Hackney College will be held in the WEIGH HOUSE CHAPEL (the Rev. W. Braden's), on TUESDAY NEXT, June 26th.

HENRY WRIGHT, Esq., J.P., will preside.

An Address on "Immortality" will be delivered by the Student to whom the "First Homes' Jubilee Prize" has been awarded; and after the Report has been read, the Meeting will be addressed by the Revs. Dr. Newth, Dr. McAulane, J. C. Harrison, W. Braden, Dr. Kennedy, J. Farren, and R. Vaughan Pryce, M.A., LL.B.

The Chair will be taken at Seven o'clock precisely.

J. E. RICHARDS, } Secretaries.
JOHN NUNN, }

MILDMAY CONFERENCE.

The Rev. HORATIUS BONAR, D.D., will preach a SERMON on behalf of the RELIGIOUS TRACT SOCIETY on MONDAY EVENING, June 25, 1877, in the CONFERENCE HALL, MILDMAY PARK, Stoke Newington.

Service will commence at Half-past Seven o'clock.

A Collection will be made in aid of the funds of the Society.

SECRETARY WANTED.—The SCOTTISH COUNCIL of the LIBERATION SOCIETY DESIRES to secure the SERVICES of a GENTLEMAN who will devote his whole time to the Secretarial and organising work of the Society in Scotland. A Liberal Salary will be given. Applications stating full particulars as to qualifications to be addressed to the Honorary Secretary, John Lidgate, S.S.C., 10, George-street, Edinburgh.

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TO CORRESPONDENTS.

J. Reynolds, Te Aute, N.Z.—P.O.O. 25s., received with thanks.

*. We have received several communications from correspondents, for which, owing to the unexpected demands upon our space, we have been unable to find room.

The Nonconformist.

WEDNESDAY, JUNE 20, 1877.

SUMMARY.

"No serious operations on the banks of the Danube are considered possible for a fortnight," is the burden of a telegram from Rustchuk dated last night. As this report comes from the Turks, who do not take the initiative, but await the Russian advance, there may be some truth in it. The invaders of Bulgaria are not, however, likely to give any warning, and we may suddenly hear any day that the Danube has been crossed, or that at least there has been a terrible struggle on its banks. The spies and scouts of Abdul Kerim Pasha keep a very vigilant look-out, and while the scores of special correspondents on the Roumanian side are either silent or forward mere scraps of news, great movements of troops are going on, and much powder is expended by the batteries on either side. One report asserts that the passage may be attempted towards the western region of the Danube; another is quite confident that the Russians will cross in greatest force into the Dobrudscha. Amid this entire uncertainty, which is probably shared by the Russian forces, except the staff of the Grand Duke Nicholas, we do know that active operations have not commenced, and it is suspected that the delay arises from other causes besides the overflow of the great river, such as a serious breakdown of the commissariat. According to a Berlin telegram founded on "trustworthy" advices from St. Petersburg, "the scanty and unpunctual provisioning of the troops is causing serious apprehensions as to what will happen when the army passes into the impoverished northern provinces of Turkey." Large quantities of wheat, hay, and corn are stated to be already ruined, and the Czar is greatly exasperated at "the utter inefficiency of the commissariat."

Whatever may be the cause or causes of the disastrous delay, it is telling with dire effect upon the allies of Russia. During the long interval the Turks have had time to enter Montenegro and the adjoining districts with an overwhelming force, estimated at 70,000, with which they have borne down the brave mountaineers. The fortress of Nicksics has been relieved and provisioned anew, the Duga Pass has been occupied, and the Montenegrins are in great straits. The suspense is also sorely trying the patience of the Servians—who are anxious to throw themselves into the strife, and are only restrained by the threat of an Austrian occupation—and whose ruler, Prince Milan, has gone to pay his respects to the Czar at Ploiesti, to the great indignation of the Porte. In Greece also the war fever is at its height, and threatens to break out prematurely.

The campaign in Armenia proceeds slowly, owing possibly to defective commissariat arrangements on the Russian side, but more probably to a resolution to reduce Kars with the least possible delay. There have been repeated sorties of the garrison, and a desperate attempt to storm Fort Tamar is reported to have failed. Mukhtar Pasha has received reinforcements, and has taken up a very strong position near Erzeroum, where he will, it is thought, await the attack of the enemy. In the coast region of the Caucasus the native insurrection does not prosper, though a large Turkish force is there to co-operate.

When the French Chambers reassembled on Saturday at Versailles, a message was received from Marshal MacMahon demanding a speedy dissolution on the ground that no Government

could retain office without accepting the policy of the Radicals. The President's appeal is of so personal a nature that it would be hardly possible for him to retain his position should the country give an adverse vote. In the Chamber of Deputies the scene rivalled in tumult the stormy episodes of the Convention, and was chiefly caused by the interruptions of a knot of Bonapartists headed by M. Paul de Cassagnac, who browbeat President Grévy and behaved like a band of London roughs. The promised interpellation of the Government was brought forward by M. Bethmont, to whom the Minister of the Interior replied with characteristic plainness and defiance. By an unlucky slip, M. Fourtou claimed that the Monarchical faction were conspicuous members of that National Assembly which was the pacificator of the country and the liberator of the territory. "At this moment (says the *Times* correspondent) there was one of those spontaneous acts which never fail to produce an overpowering effect on the witnesses of it. 'Voilà le libérateur du territoire!' exclaimed a voice on the Left, and immediately the entire Left, rising and fixing their eyes on M. Thiers, broke forth in plaudits. The galleries rose too, as if moved by the same impulse; and M. Thiers slowly bowed his white head, amid a hurricane of applause lasting five minutes, and recommending when M. de Fourtou, sensible of his blunder, tried to repair it." This was succeeded by a magnificent speech from M. Gambetta, whose physical exertions, in consequence of the incessant interruptions of the Bonapartists, brought on a fainting fit when he descended the tribune. On Monday the debate was of a quieter character, and was opened by the Duc Decazes, who vindicated the foreign policy of the Government, and was succeeded by M. Paris, the Minister of Public Works, in a coarse speech. M. Jules Ferry on the Republican side could only obtain a hearing by the interposition of the Government. His warning to the newly-appointed functionaries as to their responsibilities was especially effective. The debate was brought to a close yesterday without either M. Thiers or the Duc de Broglie entering the tribune. After a fine and effective speech from M. Léon Renault, a moderate member of the Left Centre, a very forcible Order of the Day, declaring that the Ministers do not possess the confidence of the representatives of the nation, was carried by 363 to 158 votes, without a single defection from the ranks of the Left. To-day the Senate will discuss the demand of the President for a dissolution, which will probably be granted by a majority of about ten, after a discussion which can hardly fail to be damaging both to the Marshal and his new advisers.

The Government are doing their utmost to hasten the business of the session, so much delayed by the vexatious and uncalled-for tactics of Messrs. Biggar and Parnell, assisted by other Irish members. The Universities Bill has now reached the House of Lords, and is safe. The Prisons Bill, which has been elaborately discussed, has also by special favour of the aforesaid obstructives been allowed to be read a third time. But Mr. Biggar and his congenial friends are now delaying the Supreme Court of Judicature Bill, and as far as possible retarding the voting of supplies. Although by means of day sittings, and in consequence of the sultry weather, urgent business is likely to be expedited, much remains to be done during the next six weeks. But in any case, the legislative results of a laborious Session must be very meagre. The general result of the various questions and answers, and short discussions relative to the Eastern Question during the week has been to deepen the belief that the Government are now bent on preserving a strict neutrality, and that they will not be easily moved by the anti-Russian panic-mongers when stirring news from the seat of war comes to hand.

No information has yet come to hand as to the intentions of the Government relative to the Burials Bill, but the belief still prevails that, after the defeat on Lord Harrowby's clause, it will be announced on Monday next that the measure is to be abandoned. In view of this probable result, Mr. Osborne Morgan has given notice that on July 17 he will move the following resolution, which, in effect, asserts the principle of the clause carried in the House of Lords on Monday:—"That in the opinion of this House the time has arrived when the long-pending controversy as to interments in parish churchyards ought to be closed by permitting such interments to be made without the Burial Service of the Church of England, and with such other Christian and orderly religious services as the friends or relations of the deceased may think fit." The division taken on this resolution will reveal the extent to which the House of Commons approves of the recent

decision of the Upper House. From a complete analysis of the memorable division of Monday night, we gather that no less than twenty-one Conservatives followed Lord Harrowby into the lobby, and that, with pairs, the total number of peers in favour of his lordship on that occasion was 150. On the whole no less than 192 peers, or nearly one-half of the entire House of Lords, have on the different occasions supported the principle of the clause! Another significant fact in respect to Monday's division was the large number of Conservative absentees, notwithstanding the urgent "whips" issued. While the Primate and three bishops voted for the proposed settlement, eight members of the Episcopal bench opposed it.

"THE SOCIETY OF THE HOLY CROSS."

LAST week there appeared in the *Saturday Review* an article, entitled, "Now and Then," the purpose of which was to show the folly of attaching any importance to the antipathy excited by the encroachments of Ritualism. The argument consists in a recital of the persecutions, disorders, and even riots formerly occasioned by innovations which now are quietly accepted as matters of course. Time was, we are told, when the surplice in the pulpit, to say nothing of the "eastward position" was enough to set the whole parish by the ears. But now even the Evangelicals are reconciled to such things, or at least yield to them as inevitable. So we are informed that the present excitement about Ritualistic rebellion will pass away, if only people in "influential quarters" will mind what they are about—that is, if they will refrain from working the Public Worship Regulation Act. Some confirmation of this smooth prophecy may be found in the attitude of mutual fear recently assumed by the Church Union and the Church Association. On both there seems to dawn an apprehension of what the inevitable issue of continued conflict must be. Of course the Church Association will not face that issue. We never for a moment supposed it would. And though the Church Union is of a sterner mind, it does not yet feel that the fatal moment is come. It is, therefore, quite possible, though we hardly think it likely, that there may come a great calm before the final storm. But, to our mind this insidious power of Ritualism to neutralise the Protestant feeling of the country is one of the saddest and most alarming signs of the times.

"The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof?" So spoke the despairing Jeremiah to his deaf and deluded countrymen: and such a warning would seem specially appropriate to the relations of the Press and of ecclesiastical parties at the present day. What the end may be we cannot tell; but the revelation made by Lord Redesdale in the House of Peers last Thursday night was startling enough to have aroused even a nation sunk in political and religious lethargy. There is, it seems, a certain society called "of the Holy Cross," one of whose purposes would appear to be the establishment and training of a body of "confessors" for the Church as by law established. Let us note the names of some of its office-bearers. The Rev. A. H. Mackenzie, vicar of St. Alban's, is the "master" or president. The Rev. Orby Shipley is his assessor—let us say vice-president. The Rev. Arthur Tooth, of Hatcham, is on the Foreign Missions Committee. The Rev. Dr. Littledale is one of the council. All these are names of men who, though regarded as moonstruck enthusiasts, have yet been hitherto believed to be honest and sincere in their devotion to the salvation of mankind from sin. Yet under the auspices of a society composed of such honourable men, there has been printed, and if not published, at least circulated amongst the clergy, a book called "The Priest in Absolution," of which it is not too much to say that it fully justifies the severest condemnations that Protestantism has ever pronounced on the degrading, polluting, and destructive tendencies of the confessional, whether for priest or people.

Surely it is incredible that men like those we have named should knowingly approve such portions of this book as were, not without a struggle to overcome manly shame, quoted the other night by Lord Redesdale, "Penitents should be questioned as to thoughts; whether they have had corrupt desires, or had taken morose delectation in impurity," and so on, and so on, through as disgusting a network of abominable suggestions as could be put on paper. But even worse remains. Surely if there be beyond the family circle a relationship inspired by the very glory and tenderness of God's love, it is the relation of the Christian

pastor to the children of his flock. Assuming the dawns of a Divine nature, in them, he may attract them by the beauty of Christ's example; and without any images of terror win them to the high path of honour, love, and duty that sweeps far above the quagmires of sensual corruption. What a hideous contrast to this pastoral ideal is presented by this disgraceful book! It is the business of the "priest," it appears, in this beautiful and tender relationship, to search the minds of children with horrid questions, as policemen drag a dark pool for a murdered corpse. "The priest should at first test the child by vague and indefinite questions"—noble occupation for a descendant of the Apostles! "It is often useful even if they deny having done so, to ask, 'How often have you done so and so?'" That is, a probably pure and simple child is to be treated as inquisitors, in countries ignorant of English justice, treat a wily conspirator; nay, worse, for the conspirator is scarcely corrupted by the process, but the child is made to suspect and imagine forms of wickedness of which he was innocently unconscious before.

But we are quite prepared to find that this discovery of the latest developments of Anglican priestcraft will be accepted generally with all the equanimity that a "superfluous reviewer" could require. The times are not propitious to any honest indignation which presumes to call a spade a spade. Nor is it of any use to flash a sudden blade at the branches, while we carefully nourish the root from which they spring. These things grow, and always will grow, from sacerdotalism. For this professes a human and official mediatorship between the soul and God, which necessarily puts the key of the individual conscience into the hand of another. Or, rather, sacerdotalism establishes an external conscience, between which and the anxious soul there is no communication possible except through the ear of the priest. Hence the necessity that the examination of penitents should be elaborated into a science. Hence the inevitable concentration of morbid interest and perverted skill on the most exciting and most polluting passions. So long as sacerdotalism exists, such results always must flow from it. We cannot exterminate it by violence. But we might at least abstain from establishing and endowing it.

THE CRISIS IN FRANCE.

NOT even the events now transpiring on the shores of the Danube, or in the rocky defiles of Asia Minor, are more important in the issues they involve than the crisis which is now taking place in France at the present moment—and who knows but that the interval, instead of being brief, may be prolonged into years? France is in the hands of a body of conspirators who, although widely differing as to their own ultimate aims, are absolutely agreed in their hostility to the Republic, and in their determination to destroy existing institutions. It is impossible to shut our eyes to the fact that Marshal MacMahon has allowed himself to be made the tool of men whose sole object in taking office is to overthrow the Republic. The Duc de Broglie is supposed to be acting in the interest of the Orléanist Princes. He desires to restore the Monarchy of July, whether with or without the semblance of constitutional government it is of little importance to determine. On the other hand, M. de Fourtou is an Imperialist—an ardent representative of that faction of which M. Paul de Cassagnac is a noisy and insolent mouthpiece. All the world knows what the Imperialists desire to accomplish. Except for a brief period after the shameful disaster of Sedan, they have never ceased to revile and to plot against the Republic. When, therefore, Marshal MacMahon deliberately selects an adviser of the *soi-disant* Napoleon IV. to fill the office of Minister of the Interior, he must be regarded as ostentatiously proclaiming to the world not only his own dislike for Republican Government, but his willingness to give Imperialism a chance. The friends of the camarilla are fond of describing the Marshal as "the saviour of society." We hope that the French constituencies will no longer allow themselves to be made the dupe of phrases which in the present instance are ridiculously out of place. Under the Republic the extravagancies of socialism have sunk into an insignificance which forms a striking contrast with the vitality they exhibited during the reign of Louis Napoleon. The Chamber, whose existence has become an offence to Marshal MacMahon, has done its best to build up freedom on the basis of order, and to establish in France a true constitutional system. The conspirators know that if this programme can be carried out, the country will soon be too enamoured of its liberties to dream of changing

them for any form of personal government, and, therefore, they are determined to work while there is time.

The Senate has virtually decided in favour of a dissolution, and, consequently, at an early date, Marshal MacMahon will be left face to face with the country. M. de Fourtou will, doubtless, do his best to manipulate the constituencies and to secure a majority in favour of a Monarchical Ministry. A recent incident illustrates the kind of influence which will be brought to bear upon certain classes of the community. A number of merchants and manufacturers at Vienne lately addressed a memorial to the President, in which they called his attention to the fact that the change of Government had been injurious to trade. The prefect was at once ordered to make an example of these presumptuous pessimists by "inviting" them to produce their books before a *Juge d'Instruction* in order to prove the truth of their statements. The memorialists have received two summonses to attend before the judge; and although thus far they have refused to obey the mandate of the prefect, the fact that they have been subjected to insult and outrage, is not the less significant, showing the temper of a Bonapartist Minister of the Interior. The probability is that M. de Fourtou will overshoot the mark by being too energetic, and that the great majority of the electors will resent the attempt which is being so palpably made to cajole or bully them into voting for the official candidates.

The debates which have taken place in the French Chambers since Saturday last have rarely been equalled for revolutionary violence. The arch-disturbers were the Bonapartists. When M. Paul de Cassagnac was called to order by the Assembly for offensively interrupting M. Gambetta with a remark to the effect that the speaker insulted the minority, and that the President was his "accomplice," M. de Grévy, with the dignity pertaining to his office, said, "I disdain to reply to this imputation," whereupon the rowdy Bonapartist exclaimed in his most sneering manner, "I return your disdain, M. le Président." We doubt whether in the most lawless period of English history, the Speaker of our House of Commons ever received so disgraceful an insult. The President vindicated his authority by proposing a vote of censure on the interrupter, which was carried by an overwhelming majority. The Cassagnacs, both father and son, however, showed how completely they were lost to shame by derisively holding up their hands for the motion by which the Chamber endeavoured to mark its sense of the younger man's indecency. Incidents such as these only serve to give additional point to M. Gambetta's attack on the party to which M. Paul de Cassagnac belongs. The Republican leader did not hesitate to affirm that "it was not on account of the Press Law or the Municipal Law that the late Cabinet was dismissed. It was because it accepted an order of the day against the Ultramontanists and the Jesuits. The order which upset M. Jules Simon came from the Vatican. All France knew that the blow was struck by the priests, and when a Ministry had such an origin it was ridiculous hypocrisy to talk of the principles of 1789. The Ministry was one of counter-revolution, composed of men who would not accept Democracy, and who were the agents of a corporation which sought to dominate France." On Monday the Duc Decazes made an earnest effort to neutralise the impression produced by this part of M. Gambetta's speech. He read despatches and entered into elaborate details in order to show that the relations of the Foreign Office with the Government of Italy were satisfactory, and also that Germany regarded the advent of M. de Broglie to power as a matter which only affected the internal Government of France. We are not surprised that the Duc Decazes should have made this speech, or that after the dismissal of his colleagues he should have been pressed to remain in office. It was not to be expected that the Marshal and his advisers would deliberately multiply their enemies, abroad as well as at home. The immediate effect of the fall of M. Jules Simon was injurious to the credit of France throughout the world. Speaking of the present Ministry M. Gambetta said with perfect truth that "in the two worlds—in all Europe and America—no voice had been raised to defend their policy." It follows that whatever ulterior designs the cabal may have in view, they are compelled for the present to pursue the foreign policy of their predecessors. Nevertheless, it is certain that their return to power has been hailed by Ultramontanists throughout the world with exultation, and that if they should succeed in establishing themselves in their present position they will be expected to justify the hopes of their allies.

Literature.

SMITH'S DICTIONARY OF CHRISTIAN BIOGRAPHY.*

We very cordially welcome the publication of the first volume of Dr. W. Smith's "Dictionary of Christian Biography," &c. When complete, it will, with its companion work on the "Antiquities," also now in course of publication, cover the whole ground between the close of the apostolic age and that of Charlemagne. Of the "Antiquities," we have already given our readers the necessary information, and we propose now to confine our attention to the volume now before us.

The editors, Dr. W. Smith and Professor Wace, speak of their work as designed to furnish "a complete collection of materials for the history of the Christian Church" during the period chosen. To quote more fully and literally—"We think, therefore, it may justly be claimed for this work that, with the aid of great scholars of former times as well as of our own, it presents to the public a more complete collection of materials for the ecclesiastical history of the important period with which it deals than has hitherto been produced either in England or abroad, and we venture to hope that, with the companion work on antiquities, it may vindicate for English scholarship a higher place in this field of learning than has hitherto been attained." This expectation is one which, so far as we are able to form a judgment, is likely to be realised. In a work to which so many writers contribute, it is scarcely to be reckoned as a fault that the opinions are not always precisely the same, or the style of literary execution of equal merit. The plan of the work is of the kind best adapted to the purposes of the editor, though not such as the general reader would desire. The alphabetical order is unquestionably a right one for the arrangement of materials for history, but we have in many of the lives in this volume far more than *mémoires pour servir à l'histoire*. They are artistically-wrought biographies. Of these the following deserve special notice. Although connected by the slight tie of a few allusions in the writings of the Fathers, Buddhism and its supposed influence on some of the Gnostic heresies and Manichæism, is ably treated in its relation to Christianity by the Professor of Sanskrit at Cambridge, Mr. Cavell. The reader will forgive the want of a closer connection with the subject of the dictionary for the sake of the information contained in the essay, which is longer than Dean Milman's account of the subject in his "History of Christianity," and may favourably compare with the more recent Life of Buddha, by Mr. Rhys Davids, in the "Encyclopædia Britannica." Mr. Cavell considers that—

Buddha and Buddhism are no longer mere names and abstractions. For the first, a definite personality begins to detach itself from the mist of legend and miracle; and, for the second, we begin to be able to trace the causes of its rise, and to explain the course of development through which its doctrines have run. It is important to bear in mind, however, that, with all this immense mass of literary materials, Buddhism cannot be strictly called an historical religion. . . . Every step of our progress for the first two or three centuries is through fable; we find, in short, every sign which is held to distinguish a legendary from an historical period. . . . We have no criterion except our own subjective impressions whereby to distinguish fiction from truth.

The history of the apostles is connected with that of their successors by several valuable papers as well as by biographies. The apocryphal "Acts of the Apostles," the Clementine literature, are closely associated with the lives of Clement, Barnabas, and Dionysius the Areopagite. Passing from this period through that of the Apologists—on whose writings there is a special article, we find only one biography of length and importance—that of St. Cyprian by Dr. Benson, before we reach the fourth century. The Rev. J. Wordsworth gives us a very full, minute, and almost exhaustive article on Constantine, with which may be read the life of Diocletian. Dr. Bright contributes lives of Athanasius and Cyril. The Rev. E. Venables has retold the life and work of Chrysostom in a manner which may compare favourably with Dean Stanley's narrative in the "Eastern Church"; and has also contributed a valuable life of Basil of Cæsarea. These two biographies are as full of interest as they are of information. It is the latter alone for which we are entitled to look in an encyclopedia; but we find much more than that. Let our readers turn to page 289, where

* A Dictionary of Christian Biography, Literature, Sects, and Doctrines. Being a Continuation of the "Dictionary of the Bible." Edited by WILLIAM SMITH, D.C.L., J.L.D., and HENRY WACE, M.A. Vol. I., A.D. (London: John Murray, 1877.)

the two interviews of Valens and Basil are related and described, for illustration and proof of our remarks.

The Emperor Theodosius is reserved, as his initial requires, for a later volume, but Ambrose,* Augustine, and the Donatists are found within the present. St. Ambrose finds a sympathetic biographer in the Rev. J. L. Davies, and St. Augustine in E. de Pressensé, who, however, seems more interested in the theology than in the life and personal characteristics of his subject. We may be allowed to quote a few lines of M. Pressensé's conclusion:—

He was the staunchest champion of orthodoxy; nor did he sufficiently respect the claims of conscience. He sacrificed the moral element to God's sovereignty, which he maintained most unflinchingly. But, on the other hand, his love for Christ and for the souls of his fellow-men was quite as decided, nay, it was its very vehemence which often carried him beyond the bounds of moderation. Therefore it is that, if in more than one respect he committed mistakes, the influence he has exercised has been equally wide and beneficent. He still claims the honour of having brought out in all its light the fundamental doctrine of Christianity; despite the errors of his system he has opened to the Church the path of every progress and of every reform by stating with the utmost vigour the scheme of free salvation which he had learnt in the school of St. Paul.

Of the essays upon the various sects, it is not necessary to speak very fully, as most of them lack the completeness which belongs to the biographies. Gnosticism will be treated in the second and the doctrines of Valentinus in the third volume; in this Dr. Hort has given us the life of Bardaisan, more usually known as Bardeanes, and Dr. Salmon has contributed two papers on the Docetæ and Docetism. A paper on the Coptic Church is of such unusual length as to call for a note of explanation from the editors. The probability is that no account so complete as this will be found in any single work in our language. The authorities are fully given at the close, but the compilation of facts has been so well made that for all general purposes the article will be found sufficient in itself.

We cannot, by any description we can give of it, pretend to do adequate justice to a work like this. Short of reprinting a catalogue of its articles, and exhibiting examples of its treatment, there is no method by which a full conception can be presented of its completeness as an encyclopædia and of its admirable literary qualities. But we trust that we have sufficiently shown its value to every student of early ecclesiastical history.

"CHARLOTTE BRONTË."†

Mr. T. W. Reid, though he has produced an admirable book, disappoints us in two respects. First, we think that we were entitled, after his general statements, to look for something definitive with reference to the experiences at Brussels, which we are desired to believe was the turning-point in the career of Charlotte Brontë—the crisis from which the morbidity and depression, (which entered so largely into her fiction, colouring it and giving it individual character), took its rise. Considering the biographical and psychological interest which may be said to rest on such a statement as this, we regard ourselves as entitled to a clear record of the facts, if the inferences from them are to have the weight with us which Mr. Reid apparently expects them to have. Mr. Reid gives us the inferences but not the facts. Secondly, though Mr. Reid is careful to say that he does not intend his sketch to be regarded as inimical, but only supplementary, to Mrs. Gaskell's biography, he really accuses her of manipulating documents in order to give colour to an unjustifiable theory she had formed of the character of her heroine. The main point against her, in Mr. Reid's mind, it would appear, is the imparting to the character of Charlotte Brontë and to that of her sisters too much of a sombre strain, derived from the circumstances of their childhood. He says that it was impossible to write a full and fair record while Mr. Brontë still lived. Now, it seems to us that, so far as that could bear, Mrs. Gaskell was really more severe on Mr. Brontë than Mr. Reid is, though she did not trace out the change of name from Prunty to Brontë, or inform us so fully of certain habits and tendencies of the old man. Few readers, however, would, we think, fail to gather from her book a very clear impression of his morbid vanity and selfishness, which could hardly be intensified by a perusal of Mr. Reid's details respecting him. What we feel about

the matter is that such statements (moderated in phrase as they are) would hardly have been made while Mrs. Gaskell lived. And, after a careful perusal of this book, and a re-reading of Mrs. Gaskell's memoir, and the bulk of the Brontë literature, we frankly confess that—notwithstanding the fresh documents, which are mostly interesting—but little fresh light has been thrown on the characters of that most remarkable family. Even while Mr. Reid is claiming for Charlotte a lively interest in the fate of others, he has in the same breath to confess to a tendency on her part to find escape from herself in analysing the minds of others. There can be no doubt whatever that from earliest youth, a shy morbid acuteness was developed in the whole family—an acuteness which was distinctly allied to mania—and which in Charlotte was more relieved than in the others by a strong artistic sense. That incident on which Mr. Reid dwells respecting the subject of Wildfell Hall, and the hold it took on the mind of Anne, so that she was compelled for escape from a brooding which actually threatened the will to throw her impressions into a story, is very significant; and when we find Charlotte in her biographic sketch of the sisters, confessing to this fact, we cannot help wondering that Mr. Reid did not point out that this was but an extreme development of a tendency observable in the others. There is much in the sisters that, even on Mr. Reid's theory, remains unexplained; and as for Branwell, he still stands in literature a complete enigma that may never be satisfactorily explained, deep as undoubtedly was his influence for good or for evil on the work of the sisters.

The letters to Miss Nussey—a schoolfellow of Charlotte's and her life-long friend—show great tenderness, but also great self-control. We are glad to have them, because every scrap from such a writer must be full of character, and they have a special significance. Mr. Reid has arranged his materials with no little skill, and has composed a most readable book. His analysis of the Brontë novels, in a chapter at the close, shows fine critical perception, and great powers of expression. As was inevitable, Mr. Reid is sometimes too unqualified in his praises; too little inclined to admit the limitations which are implied in the very genius of such a writer as Charlotte Brontë. This is how Mr. Reid deals with the "coarseness" in the Brontë novels:—

Mrs. Gaskell has assented to the charge [of coarseness]; and it is generally believed that Charlotte Brontë, as a writer, though not immoral in tone, was rude in language and coarse in thought. The truth, I maintain, is that this so-called coarseness is nothing more than the simplicity and purity, the straightforwardness and unconsciousness, which an unspotted heart naturally displays in dealing with those great problems of life which, alas! none who have drunk of the waters of good and evil can ever handle with entire freedom from embarrassment. An American writer has spoken of Charlotte Brontë as "the great pre-Raphaelite among women; who was not ashamed or afraid to utter what God had shown her, and was too single-hearted of aim to swerve one hairbreadth in duplicating nature's outlines." She was more than this, however; she was bold enough to set up a standard of right of her own; and, when still the unknown daughter of the humble Yorkshire parson, she could stir the hearts of readers throughout the world with the trumpet-note of such a declaration as this: "Conventionality is not morality; self-righteousness is not religion; to pluck the mask from the face of the Pharisee is not to lift an impious hand to the Crown of Thorns." Let it be remembered that these words were written nearly thirty years ago, when conventionalism was still a potent influence in checking the free utterance of our inmost opinions; and let us be thankful that in that heroic band, to whom we owe the emancipation of English thought, a woman holds an honourable place (!).

Some of Mr. Reid's little picturesque bits are admirable—witness this sketch of Haworth:—

A little manufacturing village, sheltered in a nook among the hills and moors which stretch from the heart of Yorkshire into the heart of Lancashire, it bears the vivid impress of the situation. The moors which lie around it for miles on every side are superb during the summer and autumn months. Then Haworth is in its glory; a grey stone hamlet set in the midst of a vast sea of odorous purple, and swept by breezes which bear into its winding-sheet the hum of the bees and the fragrance of the heather. But it is in the drear leaden days of winter, when the moors are covered with snow, that we see what Haworth really is. Then we know that this is a place apart from the outer world; even the railway seems to have failed to bring it into the midst of that great West Riding which lies close at hand with its busy mills and multitudes; and the dullest, therefore, can understand that in the days when the railway was not, and Haworth lay quite by itself, neglected and unseen in its upland valley, its people must have been blessed by some at least of those insular peculiarities which distinguished the villagers of Zermatt and Pontresina before the flood of summer tourists had swept into those comparatively remote crannies of the Alps. Nurtured among those lonely moors, and accustomed, as all dwellers on thinly-peopled hill-sides are, to study the skies and the weather, as the inhabitants of towns and plains study the faces of men and women, the Brontës unquestionably drew their love of nature, their affection for tempestuous winds and warring clouds from their residence at Haworth.

There are many such delicious pictures in the book.

"HARRY."*

A slight dedication prefixed to this volume will now be read with a mournful interest. Miss M. B. Smedley, the sister of the author, has departed this life since it was written. Miss Smedley was a true poet, and had also truly at heart the welfare of the people, as is proved by her labours, along with Mrs. Nassau, senior, in inquiring into the boarding-out system, on which she wrote an admirable volume.

We have read "Harry" with care and interest; but we must confess to some sense of disappointment with it. It aims too much at producing unreal sensational effects, and at creating the impression of tragic catastrophe without rising anywhere to the adequate level of form. The book is, in fact, only a versified novel. The characters are not made tangible or self-consistent; and the verse sometimes sinks below the level which we are fully justified in demanding at the author's hands. Nevertheless, we must recognise in it considerable deftness, facility, and occasional grace. Without this, indeed, the poem (if we are to call it so) would, we fear, be almost unreadable. It is set to a lively key, from which the writer cannot escape, even when she passes on to moods the most intense—when she pictures, for instance, the crisis of madness in the heroine, consequent on the belief that her husband (Harry Vane) had murdered Jack Devize by throwing him over a high cliff into the sea. Certainly there are here and there touches that prove the old power of dealing efficiently with those sustained secondary thoughts and feelings, which have been said to constitute the world of woman; but all is diffuse and unequal. The story may be told in very brief space. Harry is the adored of his wife, who tells the tale. Much to her chagrin, he makes friends with Jack Devize, and by-and-bye falls into the habit of going with him to the hotel, and "playing" there—no doubt at high stakes. The wife's faith in her husband continues, though her instincts are all against the association. At last, one day, instead of her husband, the police invade the house in search. He has done a deed which brings him within the clutches of the law. The wife bears up for a time, but passes into a stage of semi-madness or delirium. At length tidings come from Harry. He has fled abroad to some country where extradition is not a part of the code, and she joins him, to reap a sombre joy under the shadow of a stricken conscience. But, alas for the tragical impression which the author would fain produce! She ends with a fearful anticlimax, in bringing Jack Devize, "all alive and kicking" to their door, which shows that the tragedy was only got up for the occasion, and that, taking everything into account, the rhyme of that "make-believe madness" was not so dramatically inconsistent after all. The following is one of several dainty bits in the book—describing the heroine's first awakening to the sense of being loved by Harry—

And what can it be—oh, what can it be,
That has garnish'd earth with a golden grace?
What is this something that entering me
Changes my life in a minute of space?

When I first notic'd the power in his eyes—
Watching to see if they praise or condemn,
Blushing to meet them—came into the skies
Beauty that never has vanished from them.

When I first stopp'd in the midst of my mirth,
While my heart beat in a tremulous way
Only to see him come over the earth,
Glory that earth has retain'd to this day.

When the first whisper assailed my ear,
When the first pressure astonish'd my hand,
When I first fancied that I might be dear—
Life was a miracle joyous and grand.

When he first woo'd me with prayers, for his own,
Suddenly came an eclipse of the light:
Sighing, I wish'd he would let me alone;
Smiling, I long'd to hide out of his sight.
Life being lit by a fairy-like gleam,
Sparkling and glittering, tender and pure,
Was not he stupid to change such a dream
Into reality tame and secure?

'Tis sweet to find I am wrong in the thought,
Joy is but brighter for being confes'd;
Every moment has happiness brought,
Every stage of true love is the best.

And again—

Nightingales singing an exquisite tune
All the sweet music for me and for you,
Saying my prayers by the light of the moon,
Happy the prayers that are utter'd for two!
Stars in the depth of a fathomless space,
Summer-blue sky by no shadow o'ercast,
Joy pointing on to a far-away grace
Brighter than e'en the beneficent past;
Trouble to measureless distances fled,
Death too remote to be worthy a sigh—
Can there be any one sorry or dead?
Sorrow or death 'neath a summer-blue sky!
Was there a moment we never had met?
Was there a time unexalted by him?
Shone the same lustre in suns when they set?
Sparkled the river with joy to the brim!

* *Harry*. By the Author of "Mrs. Jerningham's Journal." (London: Macmillan and Co.)

*As a rule Dr. W. Smith's dictionaries are so accurately and beautifully printed that we the more regret to have to call attention to pp. 90 to 94, which run as follows, 90, 93, 92, 91, 94. This is not a binder's fault, but is due to the printer.

† *Charlotte Brontë*. A Monograph. By T. WENTES REID. (Macmillan and Co.)

Glitter'd the blue over heaven and sea?
Flutter'd the birds to a musical call?
Could he be happy unconscious of me?
And, without Harry, what was I at all?

I stand on a rock where two rivers meet,
With a life behind and a life before;
And one is ebbing away from my feet,
And the other is rising more and more.

Ab, poor little maiden! ah, dear little wife!
Ah, days that are past and days that will come!
The past is nothing—this only is life;
I am going with him and am going HOME.

We cannot find a true point of enjoyment for the section beginning—

I dream I am standing on purple heights,
Alone and alone for ever and aye,
for we cannot find any unity in it; and we are irritated by such metaphors as this—

Are all things the dearer for growing old?
As flowers are sweeter deep in a wood.

For the depths of protectedness, the dewy grace, and unconscious sweetness of flowers in the deep of a wood are more suggestive surely of youth than of age. In the following passage the colloquiality is such that it could not be justified in anything in the form of poetry, save professed burlesque:—

Moving serenely 'mid beauty and song,
Am I not born for the glittering throng;
Treading on roses with delicate feet,
Is not life a perpetual treat?
Can we be more than delighted and blest?
Pleasure is beautiful—is it the best?
Highest and best that our nature can know?
Answer my heart—and my heart answers No.
And my heart answers, 'More beautiful yet
Life is for those who leave Home with regret,
And greet it again as the sailor greets shore,
Gaily returning to life gone before.'

Thus from the banquet two lovers depart,
Owning thy truth, lovely voice of my heart;
Seeking a home that, whatever befall,
Is brighter and sweeter and dearer than all;
Better than all that the world can decree,
For happy young creatures like Harry and me!

"His Song" and "My Song," at pp. 40-41, are so pretty that we must give the latter:—

MY SONG.
When the sea
Speaks to me,
Sure I may reply to it;
When the skies
Catch my eyes,
I must smile a little bit.
When the trees
Try to please,
With their buds and blossoms new,
Shall I dare
Not to care
For a world so bright and true?
Earth and sky,
Tell me why
Sorrow ever comes between?
Is it you,
Heaven blue?
Is it you, my earth so green?
Is it there
In the air
That you neither of you touch
Is the wind
So unkind
When I love its kiss so much?
Let it be
Earth or sea,
Skies or breezes as they move,
Earth is sweet
'Neath my feet,
Even sweeter yet above;
And the air
Ev'rywhere
Is the sweetest of the three;
I will take
For their sake,
Anything they bring to me!

No doubt the poem will find readers, as it deserves; but still, in view of art, as applied to anything involving serious or tragic incident, we maintain that the author has made a mistake, and that the light colloquial form here and there jars with the sentiments which she seeks to stir.

MARRIAGE CUSTOMS.*

Mr. Tegg has here presented us with a complement to his last compilation—more pleasant in theme and equally varied and interesting. After a succinct chapter on "Solemnisation of Matrimony in the Church of England," he passes on to speak of the marriage customs of the Roman Catholic Church, dealing specially with Ireland. Then he glances at Hebrew marriages, and, after quoting some pictures of modern Jewish weddings, he proceeds to cite some Mahomedan customs. From that the step to the Copts is not a wide one; and from Egypt he passes to Russia, after that ranging, we may say, all the countries of the world—France, Norway, Sweden, Greece, India, Patagonia, Peru, Borneo, Burmah, and the South Pacific. He has made a really pleasant *mélange*, though we think he might have hit on an arrangement that would have been more effective and

relieved a certain suggestion of miscellaneousness. However, the book is professedly one to be taken up on occasion, now and again, as the mood suits, and surely he would be a very surly reader who would not find something here to amuse and even to instruct. For, though Mr. Tegg is not careful to trace up the strange customs to any common origin or to group them under a general principle, the reader, who is familiar with the writings of Sir Henry Maine and Mr. MacLennan, will have no difficulty in doing a little in this way on his own account. In the habits of wife-stealing that were followed by the Australian aborigines (as described in pp. 132-134) as well as by many other races, we have undoubtedly the origin of the form of capture, which is a "survival." In Sweden, in ancient times, the form of capture was persisted in after society was in other respects pretty fairly consolidated. It was looked on as unmanly to court a woman: the man generally fell upon a bridal party with his followers and carried off the bride. "In the ancient church of Husaby, in Gothland, is still preserved a pile of lances, and into these were fitted torches, which were carried before the bridegroom to give light and protection. The strongest of the bridegroom's friends (called his 'best men') were selected to carry them"—which shows that there really was something in being a "best man" then. In Wallachia and Moldavia, also, "the women were often stolen by force from the houses of their relations, and carried to their captors' homes, where they lived with them as wives for some time. They then married them, but the wives were sent adrift for the very smallest offence." The Affghans, again, purchase their wives, and, of course, have come simply to consider them as property; the negroes of the West Coast of Africa also purchase their wives; in Borneo a young man cannot solicit the hand of a girl till he has cut off the head of an enemy; unmarried Albanian girls carry their marriage portions upon their heads—their skull caps, made of scarlet cloth, being surrounded with rows of Turkish paras, piastres, and other coins, like scales; sometimes straps, ornamented in a similar manner, fasten the cap under the chin, and their long plaits of hair hanging down the back are seen glittering with this nuptial treasure, so that they have the appearance of Amazonian warriors prepared for combat.

Very interesting is the section Mr. Tegg has given on Fleet marriages, but some of the anecdotes illustrative of Scottish marriages are humorous:—

Among the peasantry betrothals were conducted in a humorous fashion. The fond swain, who had resolved to make proposals, sent for the object of his affection to the village alehouse, previously informing the landlady of his intentions. The damsel, who knew the purpose of the message, busked herself in her best attire, and waited on her admirer. She was entertained with a glass of ale, then the swain proceeded with his tale of love. A dialogue like the following ensued:—"I'm gaun to speir (ask) whether ye will tak' me, Jenny?" "Deed, Jock, I thoct ye micht haespeir' that langsyne." "They said ye wad refuse me, Lassie." "Then they're lears, Jock." "An so ye'll no refuse me, Lassie?" "I've tell't ye that twice ower already, Jock." Then came the formal act of betrothal. The parties licked the thumbs of their right hands, while they pressed together and vowed fidelity. The ceremony possessed the solemnity of an oath, the violator of such an engagement being considered guilty of perjury. In allusion to this practice, an favourite Scottish song commences—

"There's my thumb, I'll ne'er beguile thee."

The pressure of moistened thumbs, as the solemn ratification of an engagement, was used in other contracts. The practice, as confirmatory of an agreement, existed both among the Celts and Goths. The records of the Scottish courts contain examples of sales being confirmed by the judges, on the production of evidence that the parties had licked and pressed their thumbs on the occasion of the bargain.

The chapters, "Superstitions concerning Marriage," "Wedding Rings," and "Aristocratic and Historical Marriages," are most readable; but we think that there is a little too much of the *personal element* under the heading, "Golden Weddings." Among the miscellaneous anecdotes, we find this:—

The widow of Sir Walter Long, of Draycot, in Wiltshire, made her husband a solemn promise, when he was on his deathbed, that she would not marry after his decease; but he had not been long interred when Sir Stephen Fox gained her affections, and she married him. The nuptial ceremony was performed at South Wraxall, where the picture of Sir Walter happened to hang over the parlour door. As Sir Stephen was leading his bride by the hand in the parlour, after returning from church, the picture of Sir Walter Long, which hung over the parlour door, fell on the bride's shoulder, and, being painted in wood, broke in the fall. This accident was considered by the bride as a Providential warning, reminding her of her promise, and embittered the remainder of her days.

BRIEF NOTICES.

One Hour's Reading: Remarkable Customs, Seasons, and Holidays, etc. Collected and arranged by Wm. Tegg, F.R.H.S. (W. Tegg and

Co.) Mr. Tegg has compiled an interesting book, which, to general readers, will give a great deal of curious information concerning customs of all kinds, obscure literary references, etc. But it might have been a much better one than it is, and have been ampler and done with a little more care. Many things are omitted that we should have expected to find here, and some things are inserted for very inscrutable reasons. Amongst the latter, and altogether out of harmony with the design of the work, is Charles Lamb's essay on "Roast Pig." And once or twice Mr. Tegg forgets what he has written. However, it is almost ungrateful to criticise a work which, in general, is so good and so interesting.

The Wines of the Bible. By the Rev. A. M. WILSON. (Hamilton and Co.) We should have thought that a whole volume on the "Wines of the Bible" was hardly needed, and we have found it difficult to read this one. It contains, of course, a good deal of information—the results of great industry and wide research. It is, besides, an honest work. Mr. Wilson tells us that he has been a teetotaler for thirty years, and that his sympathies have been in favour of the theory of unfermented wines, but he now confessed that "unfermented wines are a myth." Of course they are. The unfermented theory, as it has been termed, is one of the baseless exaggerations which have done so much harm to the temperance movement.

A New Companion to the Bible. An Introduction to the Study of the Scriptures for Bible Classes, &c. With maps. (Religious Tract Society.) We have rarely come across a better book than this for its purpose. It is singularly complete, and admirably arranged. Take, for instance, the introductory parts to the Old and New Testaments, where, after a general introduction, we have such subjects touched as the language, geography, chronology, and canon of the Scriptures. The classification of the books is also very good. The explanatory matter is concise, full, and careful; and the maps are some of the best specimens of Messrs. Johnston's work. This is only a "new edition," but we have thought it desirable to say a special word in expression of our sense of the value of this work.

Communion with Heaven, and Other Sermons. By the late MAXWELL NICHOLSON, D.D., St. Stephen's Church, Edinburgh. (William Blackwood and Sons.) Dr. Nicholson, who had been minister of the historical Tron Church at Edinburgh for several years, where we have often heard him preach, succeeded Dr. Muir in the charge of St. Stephen's; but he was in many ways a contrast in character. He was polished in style, but not pedantic; more of a thinker than Dr. Muir, and with a quiet depth of sympathy which would have assorted rather badly with the airs and affectations of the other. Dr. Nicholson was liberal in spirit, but orthodox in doctrine, as orthodoxy ranks in Scotland now. These sermons show a fine comprehension of the wants of a congregation that has a sprinkling of culture. They are far from powerful and eloquent, and yet, from their quiet earnestness and calm sustained beauty of expression, they do carry one pleasantly along. In particular, we have been pleased with the sermon on "The Seraphim" and "Put Among the Children," which strike us as being almost exactly what city sermons should be. The Communion addresses certainly do not give one any suggestion of the cut and dry things which such addresses in Scotland used to be. On the whole, we cannot but believe that this volume, like the previous ones, may be found of great service in many quarters.

Holy Cross. A History of the Invention, Preservation, and Disappearance of the Wood Known as the True Cross. By W. C. PRINE, LL.D. (Sampson Low and Co.) Dr. Prine, who is a careful and pleasing writer, does not run into the error of endeavouring to make out a clear case in favour of the wood which was known for many centuries as the True Cross as being unmistakably a genuine relic, but he manages to gather round the text a most valuable summary of historical knowledge, most of which, we are quite sure, will be at once new and attractive to the great body of readers. Dr. Prine is never wearisome. He knows how to arrange his matter in neat little sections, and is able to throw in little facts and incidents derived from his own experience in Eastern travel. With respect to the kind of wood of which the Cross was made he writes:—

The Venerable Bede, writing in the fifth century, says the Cross was of four kinds of wood—cypress, cedar, pine, and box. John Cantacuzenus asserted the same. Innocent says the upright was of one wood, the hilts a third, and the feet were supported on a projecting step made of a fourth wood. Others assert that

* *The Knot Tied.* Marriage Customs of all Nations. Collected and arranged by WILLIAM TEGG, F.R.H.S., editor of "The Last Act," &c. (William Tegg and Co.)

the cross was of cypress, cedar, palm, and olive-wood. Lipsius, the most learned and exhaustive writer on the subject, thinks, with reason, that the cross was oak—a wood abounding in the country, easily procured, and strong for the purpose. He thinks such relics as he had seen were oak.

The most careful examination that I have been able to make of some of the larger fragments which still exist, leads me to think that the wood was oak. The tablet at Santa Cruz in Rome, which, there is no reason to doubt, is that found by the Empress Helena, had at first glance the appearance of old olive-wood, but on closer and careful examination with a glass, I was inclined to regard it as oak. The Vienna fragments are very like old oak. But all the fragments I have seen are so discoloured, and their surface grain is so disintegrated by time and changes of temperature, that no one can assert with much confidence what species of wood any of them are.

The Biographical Magazine. No. I. (Trubner and Co.) This first number of a new literary venture will be welcomed if only for the singularly fresh and interesting memoir of Mr. Thomas Carlyle. The writer, who is indeed the editor of the magazine, is Mr. Frederick Martin, who, at one time, we believe, was private secretary to Mr. Carlyle. The present subject of this biography is Ecclefechan, where Mr. Carlyle was born, and there are four illustrations of his birthplace. We notice that a second edition of this memoir has been corrected by Mr. Carlyle himself—an honour not always given to a contemporary biographer. The rest of the contents are "Private Letters of Prince Bismarck," "Hobart Pasha," "Ismail I.," "Prince Gortschakoff," and "Georges Sand," a selection of subjects made with rare sagacity.

Uarda. A Romance of Ancient Egypt. By GEORGE EBERS. From the German by CLARA BELL. (Leipzig: Tauchnitz. London: Sampson Low and Co.) This work is one of the series of Tauchnitz's German authors, published in England by Messrs. Sampson Low and Co. Dr. Ebers, its author, is a well-known Egyptologist, occupying in Germany a position scarcely second to that of Brugsch. The time selected for this romance is that of Rameses the Great, and Dr. Ebers has brought all his wealth of Egyptian learning to bear in illustration of the character, beliefs, manners, and customs of the period. Egypt as she was in her old glory is set before us here with the most vivid distinctness; the art-concealing art is almost perfect.

The Parsonage Well. A Tale of Real Life. By J. H. L. (Remington and Co.) We have read this tale—it is a tale and nothing more, inferior to most, superior to very few. It has, however, a certain homeliness of material, and religiousness of tone, that may make it acceptable to some who may like to spend, not altogether unprofitably, that rare thing with many—an idle hour.

In Scenes and Incidents from Old Testament History (Religious Tract Society), by the Rev. F. BOURDILLON, we have some brief addresses to young men for "family use." There is nothing new either in the matter or the setting of these addresses, but they are likely to be practically useful.—*Christian Assurance: Does it rest on Feeling or on Faith?* (Seeley), is by the late EDWARD ROPER, a missionary to Africa for many years for the Church Missionary Society. From a brief memoir by the Rev. J. MACARTIE we gather that Mr. Roper was a very earnest and effective missionary. He was also an unswerving teetotaler. In the addresses on the subject of his work he answers the question put by the word "Faith." Some who may be doubting about this question would do well to read Mr. Roper's work.—*A Young Man's Difficulties with his Bible* (Hodder and Stoughton), is by the author of the "Christian in the World." We have here some half-dozen address on Miracles, Geology, Astronomy, Histories, Facts, &c. The arguments are well and pointedly put.—*James Turner; or, How to Reach the Masses.* By E. MCHARDIE (Wesleyan Conference Office). Mr. Turner was a man of great simplicity of mind and wonderful zeal, who gave himself up to evangelistic work in the North of Scotland. He seems to have been successful, but another person adopting his method would probably not be so. Mr. Reginald Radcliffe writes an Introduction to this volume.—*The Church in the Wilderness* is the title of some sermons preached in Frome by the Rev. T. G. ROOKE (Simpkin, Marshall, and Co.) The sermons are fairly average specimens of Nonconformist preaching, but have no particular distinguishing merit.—We have received from Messrs. Goubaud and Son a collection of tales in a volume of the "Daisy Books," by Miss Phelps. These are entitled, *Number Thirteen*. They are strikingly original, as they would be sure to be. But have we not seen them under another title?

VICTORIA (PHILOSOPHICAL) INSTITUTE.—The Rev. Isaac Taylor read a paper on the History of Alphabets before this society on Monday evening, at the Rooms of the Society of Arts. The paper was illustrated by numerous diagrams, and was followed by an interesting archaeological discussion. Twenty-four new members were elected, after which refreshments were served in the museum.

Miscellaneous.

Messrs. Clark, of Edinburgh, have in the press a very able work on the Growth of the Spirit of Christianity from the first century to the dawn of the Lutheran era, by the Rev. George Matheson, M.A., author of the "Aids to the Study of German Theology."

ST. JOHN'S COLLEGE, CAMBRIDGE.—Alfred W. Mummery, M.A., D.Sc. (Edin.), who was last Easter first in the first class in the inter-collegiate Moral Science Examinations, has just been elected to a Foundation Scholarship in the above college. He was also awarded, on the recommendation of the examiners, the Wright's Prize of 85l.

SCHOOL BOARD ELECTION.—BRAUGHING, HERTS.—This place has been all astir on account of the school board election. With the five members of the old board there were two new candidates, who with three of the former have been returned. In this election the unsectarian party have triumphed, for while the vicar, who was chairman of the old board, stands sixth on the list, the Rev. J. Scott, a new candidate, stands third, and one of his deacons, who was on the former board, is again returned.

GUARDIANS AND THE NEW EDUCATION ACT.—At the meeting of the Chorlton Board of Guardians on Friday, Mr. Norton referred to the position of boards of guardians in relation to the Education Act of last session. While the school attendance committees of boards of guardians could really do nothing, and were, in fact, treated as a parcel of children, the school attendance committees appointed by townships and local district boards could do anything they thought proper. He thought it was very doubtful whether men who possessed any self-respect would consent to fulfil the obligations imposed upon the school attendance committees of boards of guardians, and he suggested that the Local Government Board should be communicated with on the subject.

SOUTH AMERICAN MEAT.—During Thursday and Friday, at the Cannon-street Hotel, there have been exhibits of fresh meat, which, it is stated, were preserved in Montevideo ten months ago. The importers are the preservers, a firm at Montevideo, who declare that the meat can be sold at from 3d. to 4d. per lb. retail, without bone, and hopefully look forward to a large trade being done in this meat—as hopefully as have the promoters of many other like inventions. The meat is turned out of zinc cases, and it is not particularly unsightly, though it differs considerably in appearance from the joints seen at the cheap butchers'. The meat shown on Thursday was beef, and it had very little fat—indeed, it might be pronounced to be all lean. The mode of preserving it was stated to be a secret. It is fairly stated by the importers that the beef is not expected to be equal to the beef of the stall-fed ox of England, but it is urged that it will supply good steaks for the frying pan, and thus cut and cooked it differs very little from steaks generally in look.

MEMORIAL WINDOW TO THE LATE SIR TITUS SALT, BART.—It is intended to place in the north transept of Lightcliffe Congregational Church a window to the memory of the late Sir Titus Salt, Bart. The deceased baronet attended, and largely promoted the erection of the church, and after his death it was felt that some suitable memorial to him ought to appear within its walls. But it was also felt that the movement ought not to be confined to Lightcliffe, Sir Titus Salt's good works and name being almost national in their range and influence. The subscription list is therefore open to friends in all parts of the country who desire to show the high esteem in which they held the late baronet. A committee has been formed for carrying out the project; and we understand that subscriptions to the amount of 100l. have already been received. The total cost of the window will not exceed 200l.; and the memorial will probably be placed in the church within three months from the present month.—*Halifax Courier.*

DEATH OF MISS MARY CARPENTER.—We regret to state that Miss Mary Carpenter, so widely known for her philanthropic labours among the poor, was found dead on Thursday last, at her residence, Red Lodge Reformatory, Park-row, Bristol. The deceased lady, who was the daughter of the late Rev. Dr. Carpenter, and the sister of Dr. W. B. Carpenter, the eminent physiologist, was in her seventy-first year. In Bristol Miss Carpenter will be greatly missed. She established and superintended the Red Lodge Reformatory, where she died, as well as the Industrial Schools for Girls and Day Feeding Schools. Miss Carpenter's constant efforts were directed to the education of poor children. Her greatest work outside Bristol was in India, which she frequently visited, and where she established normal schools in several Presidencies. She has published several works on the best methods of dealing with youthful criminals, and various other philanthropic and educational subjects. She read many papers before the Social Science Association. Her final visit to India was made in 1875-76, and only last month a Parliamentary paper was issued containing two letters which Miss Carpenter had written to Lord Salisbury, at his lordship's desire, giving her views upon the questions of female education and prison discipline in India.

UNIVERSITY OF LONDON.—The following is a list of the candidates who have passed the recent general examinations for women:—**Pass List.**—Honours Division.—Sara Annie Burstall, North London Collegiate School for Girls; Laura Elizabeth

Cadwallader, Ladies' College, Cheltenham; Emily Olivia Harcourt, North London Collegiate School for Girls; Edith Marion Obbard, Ladies' College, Cheltenham; Mary Elizabeth Pailthorpe, North London Collegiate School for Girls; Florence Paine, North London Collegiate School for Girls; Henrietta Mary Selby, private study. **First Division.**—Violet Atken, Ladies' College, Cheltenham; Isabella Mary Anderton, Priory House School, and private study; Alice Mary Andrews, Ladies' College, Cheltenham; Katharine Gordon Ballantyne, North London Collegiate School for Girls; Alice Birt, Ladies' College, Cheltenham; Anna Birt, Ladies' College, Cheltenham; Elizabeth Braithwaite, Ladies' College, Kendal; Florence Anne Childs, North London Collegiate School for Girls, and private tuition; Edith Mary Clarke, Bradford Girls' Grammar School; Sophia Grace Day, North London Collegiate School for Girls; Florence Sophia Dent, North London Collegiate School for Girls; Gertrude Mary Johnson, private tuition; Elizabeth Josephine Peckover, Ladies' College, Kendal; Mary Louisa Walker, Ladies' College, Cheltenham; Elizabeth West, North London Collegiate School for Girls; Antonia Charlotte Sophia Zimmern, private tuition and study. **Second Division.**—Ellen Pattinson, Bath High School.

STATE REGULATION OF VICE.—On Tuesday morning, the 12th inst., a breakfast meeting of London Congregational ministers was held in the Memorial Hall, Farringdon-street, by the invitation of Samuel Morley, Esq., M.P., chairman of the City and Congregational committees for the abolition of the English laws for the regulation of vice. About 200 sat down, among whom were Mr. H. Richard, M.P., Mr. Benjamin Scott (Chamberlain of the City of London), Mr. G. Gillett, Professor Sheldon Amos, M.A., the Revs. Dr. Kalopothakes (of Athens), R. S. Ashton, S. B. Bergne, W. R. Davison, J. B. Dixon, M.D., W. A. Essery, Dr. Farrer, W. S. H. Fielden, Newman Hall, LL.B., S. Hebditch, D. A. Herschell, J. H. Hollowell, J. P. Gledstone, T. Gilfillan, R. H. Lovell, R. Macbeth, G. D. Macgregor, W. Marshall, S. McAll, S. Wardlaw McAll, A. McMillan, A. Mearns, G. M. Murphy, J. Morgan, W. Roberts, Dr. Rowlands, J. S. Russell, M.A., J. Spong, Halley Stewart, J. Townley, W. Tyler, C. F. Vardy, R. T. Verrall, B. Waugh, F.G.S., J. De Kewer Williams, J. H. Wilson, Dr. Waddington, D. G. Watt, and others. After breakfast Mr. Morley briefly introduced the subject upon which they were met to receive information; and after Mr. Scott, Mr. Gladstone, Dr. Kalopothakes, and Mr. H. Richard had addressed the meeting, and after a letter had been read from the Rev. W. Guest, of Gravesend, strongly condemning the Acts, the Rev. B. Waugh, of Greenwich, moved, and the Rev. D. G. Watt, of Maidstone, seconded—"That this meeting, having listened to statements as to the nature and working of the Contagious Diseases Acts of 1866-9, is of opinion that it is a subject that demands the serious consideration of the Congregational Union at their session at Leicester next October." The motion having been supported by Professor Sheldon Amos, was carried unanimously, and the meeting separated after a vote of thanks to Mr. Morley.

ALEXANDRA PALACE.—The attractions of this favourite place of resort have been revived, and its varied entertainments are carried on with renewed energy under its new management. On Saturday afternoon there was a capital performance of *La Sonnambula*, under the management of Mr. George Perren, who sustained the character of Elvino with his usual ability. The part of the heroine was taken by Madame Rose Hersee, who was in excellent voice, and elicited much applause throughout, her rendering of the final air, "Ah non giungo," and her singing in the duets with Mr. Perren, being particularly fine. Miss L. Graham was very effective in the part of Lisa, and Mr. George Fox in that of the Count, while Mr. W. Bentley as Alessio, contributed an amount of humorous dialogue which considerably helped to enliven the performance. The subordinate parts were well filled, and the band and chorus rendered effective service under the able conductorship of Mr. H. Weist Hill, though it would have been more pleasant could he have kept his forces together without marking the time so audibly. The opera was followed by a trapeze performance, and by some canine and equestrian feats in the circus recently constructed in the great hall. At dusk there was a display of fireworks on the lake and island, a special feature being a representation in brilliant outline of some of the saurian reptiles, whose forms have so long been familiar in the grounds of the Crystal Palace. This was followed by a short organ performance by Mr. Frederic Archer, who was welcomed with an enthusiasm which showed that, whatever may be said as to the educational influence of some of the earlier exhibitions of the evening, the taste for music among the patrons of the Alexandra Palace continues sound and healthy. After being twice recalled at the close of his performance, Mr. Archer played Batiste's "Andante," which he has made a favourite in this quarter, as was shown by the applause which greeted the opening bar. We are glad to learn that Mr. Archer is to deliver a short series of lectures on the lives and works of Beethoven and Mendelssohn, and on other musical subjects. Yesterday there was a *Missa*, with American patriotic music and a display of fireworks, in honour of General Grant. Next Saturday there is to be a concert of classical and miscellaneous music, and on the following Saturday a rose show.

Gleanings.

"There now," said a little girl rummaging a drawer in the bureau, "Grandpa has gone to heaven without his spectacles."

It is mentioned as a curious fact that since his elevation to the peerage, Lord Beaconsfield has never entered the House of Commons.

The editor of the *St. Louis Republican* recently insisted that poets must be brief. The next day he received the following, entitled, "The Ballad of the Merchant": Trust—Bust!

"That parrot of mine's a wonderful bird," said Smithers. "He cries 'Stop thief!' so naturally that every time I hear it I always stop. What are you all laughing at?" he inquired of his friends.

The neatest compliment that has been paid to the Chinese Ambassador is that attributed to Lord Beaconsfield:—"I trust your excellency will remain in England till I am able to converse with you in Chinese."

Cornell (America) University contains a printing press, where the whole art of printing is taught to those who intend to follow the profession of journalism, an important profession in the United States, where there are upwards of 7,000 journals.

Instructor in astronomy: "And now, young gentlemen, which of you can tell me the name of the greatest of planets—the champion planet, so to speak—of our solar system?" Student: "I can, sir. It is Saturn." Instructor, hesitatingly: "And how's that, pray?" Student: "Why, because he carries the belt." Instructor dismisses the class without further comment.

Propos of spelling reform, a correspondent of the *Times* says:—"A few weeks ago a woman who was summoned on account of her son's non-attendance defended herself by the plea that she did not approve of the education. When pressed to specify a definite ground of complaint, she said that the boy had already been taught to spell 'tatures' with a 'p.' It would surely be impolitic to overlook such an objection as this."

A NEW METHOD OF PRESERVING FLOWERS, successfully adopted by Dr. Miergues, is reported. Each flower, held by the extremity of the stalk, is plunged into a vessel of paraffin, quickly withdrawn, and twirled rapidly between the finger and thumb, so as to shake off the superfluous oil. Bouquets of flowers thus treated have been kept upwards of a twelvemonth without losing their shape or colours. Whether the smell of paraffin be equally persistent the doctor has forgotten to inform us.—*The Gardener's Magazine*.

UNACCOUNTABLE TASTES.—A letter from Vienna in *Galignani* says:—"Mlle. Lucca is adored by the Viennese, and they would admire her more if she liked beer, but it appears that she detests that liquor so thoroughly that the very sight of it affects her nerves. It is stated that Madame Nilsson has the same repugnance for coffee, and a cup of Mocha will put her to flight. As regards Patti, a plate of strawberries will give her a nervous attack. When she was invited during the winter by the Princess Metternich, who had ordered some strawberries from Nice expressly for her, Patti resolved to make a heroic effort, but she had scarcely put the fruit to her mouth than she was taken ill, and almost lost consciousness."

CATCHING THE THIEF.—A contributor to *Cassell's Magazine* tells the following story of an old Indian colonel, whose acuteness was well known:—"While I was staying with this queer old fellow, a message came from a neighbour of his, who lived a few miles off, that some things had been stolen the night before, and that, although it was as clear as daylight that it must have been done with the connivance of somebody in the house, yet there was not an atom of proof against the servants, all of whom stoutly protested their innocence; and he would be greatly obliged to Mr. T— to come over and look into the matter. T— and I rode over there to breakfast, and after breakfast all the servants were mustered in a row, and there sat old T— in a great cane chair, looking through them with an eye just like a gimlet. Then he made them a tip-top speech in their own lingo, telling them that Brahma had appeared to him in a dream, and told him who the thief was; and that, to make his guilt plain to them all, he was going to give a straw to each of them, and the culprit, do what he might, was sure to get the longest. The darkeys looked awfully frightened, and drew their straws just as though they were casting lots to be hanged. When they had all done, T— took the straws back one by one; and as the fifth man delivered his, T— caught him by the shoulder, and shouted, 'You're the thief!' Down went the fellow in the dust, and with the most dismal shrieks for mercy, confessed he was the thief, and was marched off there and then. When he was gone I asked T— how on earth he managed it. 'Easily enough,' says he; 'the straws were all the same length originally, and the fellow, to make sure of not getting the longest, had bitten a piece off his—and by that I knew him!'"

MOSQUITOES IN LONDON.—London is threatened with an invasion of mosquitoes. The advance-guard of the army of these objectionable insects made its appearance some days ago, when the sudden rise of temperature occurred. Some unmistakable cases of mosquito bites have been reported to us, in which the persons who were bitten suffered from a considerable amount of local pain and inflammatory swelling, as well as from slight symptoms of constitutional disturbance. In

one instance a lady who had been bitten by an insect she described as a "gnat," had a dark-red indurated swelling, as large as a hazel-nut, on one of her fingers, and another swelling of the same character, but of smaller size, on her forehead. In this case the amount of local irritation was excessive. In another instance, a gentleman had four painful swellings on his hands and wrists, which had undoubtedly been produced by mosquitoes. The persons who had been bitten reside near the banks of the Thames. It may be remembered that some cases of mosquito-bites were reported last year, and it was conjectured at that time that the foreign insects had been brought with foreign cargoes. Rightly or wrongly, some of the persons who have been bitten this year connect the appearance of the mosquitoes with the unloading of foreign grain. The descriptions we have received of the insects convince us that the popular impression that they are mosquitoes is well founded. They have made their appearance on the north side of the Thames, between the London Docks and Pimlico.—*Medical Examiner*. ["One of the Bitten" says in the *Echo*, that the following is a certain remedy:—"Instead of scratching, and so irritating and inflaming the place, dip one of your fingers into some common ipecacuanha powder (the simple, not the 'compound'), and gently rub it on the bite. The pain will cease almost immediately, and the swelling entirely disappear. For which purpose I always in summer keep a small quantity of the powder by my bedside."]

THOUSANDS are unable to take Cocoa because the varieties commonly sold are mixed with starch, under the plea of rendering them soluble; while really making them thick, heavy, and indigestible. This may be easily detected, for if cocoa thickens in the cup it proves the addition of starch. Cadbury's Cocoa Essence is genuine; it is therefore three times the strength of these cocoas, and a refreshing beverage like tea or coffee.

Births, Marriages, and Deaths.

BIRTH.

THORNE.—March 16, at Antananarivo, Madagascar, the wife of Mr. J. C. Thorne, Missionary of the London Missionary Society, of a son—Hugh Sewell.

MARRIAGES.

HALLOWES—PORTER.—April 13, at Trinity Congregational Church, Christchurch, New Zealand, by the Rev. W. J. Habens, B.A., the Rev. Brabazon Tooke Hallows, B.A., of Timaru, youngest son of William Hallows, Esq., of Tavistock-square, London, to Harriet Amelia, second daughter of Joseph L. Porter, Esq., of Finsbury-park, London.

MATTHEWS—JACKSON.—June 12, at Stamford-hill Congregational Church, by the Rev. H. Simon, John Ernest, second son of the late Marcus Matthews, Esq., to Maggie, eldest daughter of John Jackson, Esq., of Lordship Park, Stoke Newington.

ACKLAND—BARTRUM.—June 14, at Brixton Independent Church, by the Rev. J. Baldwin Brown, B.A., Charles Ackland, of Stowford, Sutton, youngest son of William Ackland, Esq., of Plymouth, to Alice, fourth daughter of Joseph Bartrum, Esq., of Highfield, Strath-ham.

BRADSHAW—ANDERTON.—June 14, at Rusholme Road Congregational Chapel, Manchester, by the Rev. Dr. Thomson, James Bradshaw, of Glasgow, to Sarah Anderton, of Brook-street, Manchester.

GRIFFITH—CLARK.—June 14, at Trinity Presbyterian Church, Bowdon, Cheshire, by the Rev. Professor Griffith, F.G.S., father of the bridegroom, assisted by the Rev. A. Thomson, of Haddington, N.B., uncle of the bride, Ernest Howard Griffith, M.A., F.G.S., Sidney Coll., Cambridge, to Elizabeth Martha, daughter of the late George D. Clark, Esq., of Bowdon.

DEATHS.

RICHARDSON.—March 16, at Antananarivo, Madagascar, Mary, youngest child of the Rev. J. Richardson, Missionary of the London Missionary Society, aged 15 months.

THORNE.—March 28, at Antananarivo, Madagascar, Alice Mary, the beloved wife of Mr. J. C. Thorne, Missionary of the London Missionary Society, and youngest daughter of Mr. J. S. Sewell, in her 23rd year.

WHITEHOUSE.—June 10, Elizabeth, relict of William Whitehouse, Esq., of West Bromwich, in her 86th year.

HOLLOWAY'S PILLS.—The changes of temperature and weather frequently upset persons who are most cautious of their health, and most particular in their diets. These corrective, purifying, and gentle aperient Pills are the best remedy for all defective actions of the digestive organs; they augment the appetite, strengthen the stomach, correct biliousness, and carry off all that is noxious from the system. Holloway's Pills are composed of rare balsams, unmingled with baser matter, and on that account are peculiarly well adapted for the young, delicate, and aged. As this peerless medicine has gained fame in the past, so will it preserve it in the future by its renovating and invigorating qualities, and its incapacity of doing harm.

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HORNIMAN'S TEA.—Choice teas at very reasonable prices are always to be had of Horniman's Agents; Chemists in every town. Being direct Importers, Messrs. Horniman guarantee the purity, strength, and flavour of all their teas. Their agents are constantly receiving fresh supplies from the Wholesale London House, secured in tinfoil packets, whereby the delicate flavour and aroma is preserved.

PERFECTION.—Mrs. S. A. ALLEN'S World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.

Mrs. S. A. ALLEN'S Zyllo-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

TEETH, £1 to £10 10s.—THE COMPLETE UPPER OR LOWER SET OF FOURTEEN PURE MINERAL TEETH, fitted and fixed to the mouth without pain. The extraction of stumps, loose or decayed teeth not being necessary in any case. This perfectly painless system of adapting artificial teeth to the mouth is protected by Her Majesty's Royal Letters Patent; and a written guarantee given with every case that they will not decay or change colour. 54, Rathbone-place, Oxford-street, near Tottenham-court-road. Mr. M. E. Toomey, Surgeon-Dentist.

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EBENEZER CLARKE, F.S.S., Secretary.
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TWENTY-THIRD ANNUAL REPORT OF THE

EMPEROR LIFE ASSURANCE SOCIETY, FOR THE YEAR ENDING MARCH 31ST, 1877.

The Annual Meeting of this Society was held at the City Terminus Hotel, Cannon-street, London, on Wednesday, June 6th, 1877, J. F. BONTEMS, Esq., C.C. presiding. The Secretary, EBENEZER CLARKE, Esq., F.S.S., read the Report, which stated that the total number of Policies completed from the commencement of the Society was 16,378, amounting to £1,571,150. The premiums on the new Policies issued for the year amounted to the sum of £2,473 4s. 3d. The claims had been 110 in number—71 occasioned by deaths, 5 by Endowment Policies arriving at maturity, and 34 by Policies surrendered, amounting, together with bonus additions, to £10,527. The claims, although not more in number, had exceeded in amount those of the previous year. The total claims paid since the establishment of the Society amounted, with bonus additions, to £87,945. During the year the capital of the Society had been increased. Applications having been made for additional shares, the Directors had called a meeting in March last in the form prescribed by the deed of settlement, "in order that the present Shareholders might have the option of taking a portion of the fresh issue of Shares." The Shareholders unanimously determined to increase the capital by the issue of 5,000 additional Shares, representing a further sum of £25,000. The Directors considered that this step will tend greatly to promote the extension of the business of the Society, and they had themselves, together with the Auditors and Secretary, taken 1,150 of the new shares, representing £5,750. With regret the Directors reported the death since the last meeting of T. Snow Beck, Esq., M.D., who for many years has been the skilful and careful Medical Officer of the Society. The vacancy had been filled by the appointment of Dr. R. C. Croft. The Directors recommended the usual dividend of 5 per cent, and a bonus of 1 per cent, free of income tax. In conclusion, the Board reminded the Share and Policy-holders that it lies in their power materially to assist in advancing the prosperity of the Society by the recommendation of suitable agents and by active co-operation in extending the business.

The CHAIRMAN said, when they had the pleasure of meeting together last year the Directors had not received from the Actuary the valuation balance-sheet of the Society for the five years ending 31st March, 1875. Not long, however, after the meeting the valuation report was sent in, and the Directors had the gratification of finding that after providing for every liability there was a surplus out of which a bonus could be given to the Policy-holders who were entitled to it. It was satisfactory to know that up to that time every claim had been provided for so far as actuarial care and foresight could discover. (Hear, hear.) The result of the operations of the year 1875-76 was so good that the balance of the assurance fund was increased from £5,089 to £7,456, and a considerable amount of new business was obtained. During the past year the agencies had been revised and the expenses reduced. A considerable addition had been made to the subscribed and paid-up capital, thereby providing greater safety to the assured, and some valuable additions had been made to the Boards of Directors. All these things were likely to be beneficial if accompanied by corresponding efforts on the part of the Agents, Shareholders, and Policy-holders of the Society. The increase in the amount of the paid-up capital had enlarged the total of the insurance fund to £12,544, being £1,840 more than it was last year. (Hear, hear.) In addition to this, the assured had the further security of £10,000 of subscribed capital not yet called up, making a total of £22,000 in addition to the ordinary income of the Society, which had hitherto been more than sufficient to meet all charges. No less than £38,000 of their risks were covered by re-assurances at the time of the last valuation, and the average premiums of the lives assured was only five and a-half years. The Board of Directors having been reduced by death to the number of five, Mr. John Mann (one of the most active and most successful Agents of the Society) and Mr. Arthur Digby (a well-known and highly respectable London solicitor) were selected by the Board to fill up the vacancies—and he believed both these gentlemen would serve the Society well. (Applause.) The improvement in the Fire Insurance Society was another source of strength to the Life Assurance Society, for, if this improvement continued, it would be able to bear a larger proportion of the expenses of the joint enterprise than it had done before. (Hear, hear.) The increase in the subscribed capital would also be of great advantage to the Society. The whole of the claims, amounting with bonus additions to £87,945, since the commencement of the Society, had been promptly and fairly met, and that was in itself a proof of the integrity with which the affairs of the Society had been conducted. The new business of last year was not to be despised, for the annual premiums upon it amounted to £2,473; but it might have been a great deal more if all their friends had worked as they could have done. The Directors were prepared to do their duty if others

interested in the Society would do theirs, and then there will be no doubt of a large and speedy success.

Mr. E. S. PRYCE, in seconding the motion, referred to the commercial depression which had existed, and the consequent difficulty of getting assurance business, but he believed if all would help, the Society would be increasingly prosperous. The motion was carried unanimously.

Mr. G. F. LARKING, in proposing that the retiring Directors, J. F. Bontems, Esq., C.C., Rev. F. Trestrail, F.R.G.S., and J. Mann, Esq., be re-elected, said the Chairman was so well known that he need not say a word to commend him to the Meeting. Rev. F. Trestrail had the interests of the Society at heart, and had been connected with it from the commencement, and he believed Mr. J. Mann would be a most useful member of the Board. Mr. JUDD, on seconding the re-election of the Directors, urged that they should give special attention to the securing new business, and thought that Mr. Mann's practical experience would be of great service.

Mr. LAW in supporting the motion relative to the re-election of the three Directors, remarked that as a District Agent of the "Emperor" of many years' standing, he had always heard the Directorate spoken of with respect and confidence. He believed that the Company had been greatly sustained by the high character, position, and earnestness of purpose of the gentlemen on the Board. He observed that there were a few facts brought before the meeting to-day by the reading of the Twenty-third Annual Report. One was that the Society had paid claims during the past year amounting (with bonus additions) to £10,527, and that these, in accordance with the usual practice of the Society, had been paid within fourteen days after proof of death. Though the average rate of mortality is fairly ascertained and reduced to a reliable calculation, there are years of exception—and this has been one of them—resulting, not from an increase of number, but from the claims having fallen upon larger amounts. Another fact is, the Society has paid since its commencement about £90,000 to the relatives of deceased Assureds. The amount of benefit spread abroad by this Society may be imagined, but cannot be fully estimated. No doubt it has been difficult to get business. The state of trade is such at the present time that many who have the will to insure have not the means to carry it out. There is also the fact that there is an increase of more than £1300 in the reserve fund. Then the Agents had not all of them sufficiently exerted the powers they possessed to secure business. In the present day there were difficulties. Many an Agent has lost heart, and his energy has slackened, on account of this; but difficulties exist to be overcome. The largest offices some years ago were small; the small offices now existing, some years hence, will be large. With respect to the "Emperor," what the Society wants is more business. We must have proposals. The responsibility of obtaining proposals rests with the Agents. It is to the interest, also, of the Policy-holders to uphold by influence and practical energy the office of their selection, and which is doing its best for their interests. Speaking as a representative, he saw no reason why the business of the current year should not be doubled. Blessed with health, he proposed to double the amount hitherto sent up. Saying this was "he knew that words were but wind," but he was not speaking from a bed of roses. The ears and eyes of the gentlemen around that table were upon him, and would expect to be carried out in practice what he was uttering in words, and they are reasonably expecting my fellow-Agents to do likewise. It was a very important fact that our Directors have increased the issue of capital by £25,000. He had great pleasure in supporting the re-election of J. F. Bontems, Esq., the Rev. F. Trestrail, and J. Mann, Esq.

The Rev. F. TRESTRAIL thanked those present for re-electing the Chairman, Mr. Mann, and himself, all good men and true. (Laughter.) Although he was the oldest director he had no idea of hanging his harp upon the willows. He rejoiced at the success of the Society, and would do all in his power to advance its interests.

Mr. Mann having made an appropriate reply, the Chairman proposed, and Mr. Staker seconded, the confirmation of the election of Mr. Arthur Digby to a seat at the board, which, having been briefly acknowledged, Mr. G. F. Larking proposed a vote of thanks be given to the Directors, and that the sum of £400 be presented to them for their services during the past year. This was the same as last year, and he was sure would be cheerfully given. Mr. Seaman, in seconding this, urged upon the Agents, in addition to giving a vote of thanks to the Directors, to show their desire to promote the interests of the Society by stirring themselves to obtain new business during the next twelve months. Mr. Spriggs moved, and Mr. Abraham Jones seconded, that Mr. G. F. Larking and Mr. James Jones be re-elected Auditors. The Chairman said he had much pleasure in proposing a vote of thanks to the Secretary. The general urbanity and courtesy of the Secretary, and the heartiness with which he laboured to advance the interests of the Society, was well known to all. The Secretary thanked them for the vote of thanks so kindly expressed, and rejoiced to think that when the claims were rather more than usual that he had a Director who came forward and "made assurance doubly sure" by considerably adding to the capital fund at least three times the amount of the differences. Such an act clearly showed the way in which the Board met their claims. By this means the insurance fund was increased over that of last year by £1,310. His desire was that the Agents, Shareholders, and Assured should not only urge the adoption of assurance as a matter of business, but with a view of preventing poverty and anxiety in the hour of bereavement. It was not only important to help the suffering, but to prevent suffering. This was the kind of moral heroism he admired.

Mr. Arthur Digby proposed a vote of thanks to the Chairman in very eulogistic terms, which Mr. Alger seconded, to which the Chairman briefly replied, and the meeting terminated.

EMPEROR FIRE INSURANCE SOCIETY.

REPORT FOR THE YEAR ENDING MARCH 31, 1877.

The Secretary read the notice calling the meeting, the minutes of the last meeting, which were confirmed, and also the Report, which was as follows:—

Your Directors have the pleasure of reporting a steady increase in the Fire business; 1,219 proposals have been received during the year for the amount of £466,904, an increase of 169 proposals, and £41,185 in amount, on the proposals of last year. The Special risks have been re-assured.

The Claims and expenses for the year have not exceeded 75 per cent. of the income.

The Directors recommend Interest on the Share Capital at the rate of 5 per cent.

The Directors invite the Proprietors and the insured to aid in extending the operations of the Society. By united effort a large and profitable business may be obtained.

The retiring Directors—Messrs. Bontems and the Rev. F. Trestrail—were re-elected, and the election of Messrs. Digby and Mann as Directors was confirmed.

The Auditors—Messrs. Larking and Jones—were re-elected, and the proceedings terminated with the usual compliments.

HEALTH WITHOUT MEDICINE. inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhoea, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED BY DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhoea, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhoea, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d. in stamps.

IMPORTANT CAUTION.—Thirty years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of Farinaceous Foods. However, Mr. Pye Henry Chevasse, F.R.C.S., author of "Advice to a Mother," analysed 13 of these, and declared DU BARRY'S FOOD to be THE BEST. Likewise Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances Du Barry's Revalenta Arabica is the best," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

DU BARRY'S FOOD.—"Twenty-five years' incredible miseries from chronic dyspepsia, nervousness, sleeplessness, low spirits, debility, and swellings all over to double my natural size—miseries I endured, and for which I tried the best advice in vain. Since 29th March last I have lived entirely upon DU BARRY'S REVALENTA ARABICA FOOD without taking any meat. It has done me a great deal of good, and I never felt so well in my life as I do now, all the swelling having left me; I have lost all nervousness, I sleep well, and feel happy. Indeed, my friends say I am like a new man—nothing like what I was before I took your food. Pray make any use you like of this letter, and accept my very best thanks.—I am, dear Sir, yours truly, CHARLES TUSON, late curate of St. Mary's, Cardiff.—Monmouth, 30th August, 1876."

CURE No. 68,471 of GENERAL DEBILITY.
 "I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovì."

DU BARRY'S FOOD. — CONSTIPATION.
 Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting by Du Barry's Food—MARIA JOLLY.

DU BARRY'S FOOD.—LIVER, NERVES.
 Cure No. 48,614. Of the Marchioness de Brehan.—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—Marchioness DE BREHAN, Naples, April 17, 1859."

DU BARRY'S FOOD. — CONSUMPTION,
 Diarrhoea, Cramp, Kidney, and Bladder Disorders.—Dr. Wurzer's Testimonial.—"Bonn, July 19, 1852.—Du Barry's Food is one of the most excellent, nourishing, and restorative absorbents, and supercedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhoea, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hæmorrhoids.—Dr. RUD WURZER, Professor of Medicine, and Practical M.D."

CURE of DEBILITY, BAD DIGESTION, and IRRITABILITY.

"DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COM-PARET, Parish Priest, St. Romain-des-Isles."

DU BARRY'S REVALENTA ARABICA
 FOOD (suitably packed for all climates) sells: In tins, 1lb., at 2s.; of 1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s. 12lb., 28s.; 24lb., 50s.

DU BARRY'S REVALENTA ARABICA
 CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 30s., 576 cups, 65s.

DU BARRY'S REVALENTA BISCUITS.
 They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, or caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 24lb., 50s.

DEPOTS: DU BARRY and Co., No. 77,
 Regent-street, London, W.; same house, 26, Place Vendôme, Paris; 19, Boulevard du Nord, Brussels; 2, Via Tomaso Grossi, Milan; 1, Calle de Valverde, Madrid; 22, Passage, Kaiser Gallerie, Berlin, W.; 8, Wallfisch Gasse, Vienna and at the Grocers and Chemists in every town.

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